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The Indiana Jewish

Post & Opinion

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Murderers among us: Wiesenthal to speak

By ANNE KOLBERT

November 14, 1985 will mark a very special event at Indiana University. Simon Wiesenthal, the famed Nazi hunter will lecture on "The Murderers Among Us," at 8:00 p.m. in the I.U. Bloomington Auditorium. The lecture will be sponsored by Union Board, the Israel Public Action Committee (IPAC), and the Committee for Holocaust Awareness at Indiana (CHAI).

Wiesenthal was born on Dec. 31, 1908 in the Ukraine. He graduated from the Gymnasium in 1928 and obtained a degree in architectural engineering from the Technical University of Prague in 1932. During World War II, he was incarcerated by the Nazis in the Ostabahn Works labor camp. Wiesenthal escaped the camp in Oct. 1943, with the help of the deputy director, right before all the inmates there were liquidated as part of the "Final Solution." In June of 1944, he was recaptured and sent to the Janowska concentration camp. He was soon forced to move from one concentration camp to another, finally ending up at Mauthausen, which was liberated on May 5, 1945.

After the war, Wiesenthal worked gathering evidence for the War Crimes Section of the U.S. Army. He also worked for the Army's office of Strategic Services and Counter-Intelligence Corps and headed a Jewish relief and welfare organization. In 1947, when his work for the army ended, Wiesenthal founded the Jewish Historical Documentation Center in Austria which gathers information and evidence on Nazi war criminals.

Wiesenthal has been responsible for tracking down and bringing to justice 1100 war criminals, including Adolf Eichmann, Franz Murer, "the Butcher of Wilno," and Erich Rajakowitsch, who was in charge of Holland's "death transports."

About his work, Wiesenthal says, "When history looks back, I want people to know the Nazis weren't able to kill 11,000,000 people and get away with it."

Wiesenthal has received international acclaim for his scholarly documentation of Hitler's genocide and his perseverance in hunting down Nazi criminals still at large. His honors include decorations from the Austrian and French resistance movements, and the U.S. Congressional Gold Medal in 1980. In the 1970's, Wiesenthal was honored by Yeshiva University which created the Simon Wiesenthal Center for Holocaust Studies in Los Angeles. This center produced the Academy winning documentary, *Genocide*.

Wiesenthal has written many articles in newspapers and periodicals and several books, which include his memoirs, "The Murderers Among Us," "Sails of Hope," "The Sunflower" and "Max & Helen."

Wiesenthal is often asked to explain why he became a Nazi hunter. Clyde Farnsworth in the New York Times Magazine (Feb. 2, 1964) has written that in the 1960's, Wiesenthal once spent Sabbath at the home of a former Mauthausen inmate, who had become a wealthy jewelry manufacturer. After they had eaten dinner, his host said, "Simon, if you had gone back to building houses, you'd be a millionaire. Why didn't you?" Wiesenthal replied, "You're a religious man, you believe in God and life after death. I also believe. When we come to the other world and meet the millions of Jews who died in the camps and they ask us, 'What have you done?' there will be many answers. You will say, 'I became a jeweler.' Another will say, 'I smuggled coffee and American cigarettes.' Another will say, 'I built houses.' But I will say, 'I didn't forget you.'"

PROFILE

Purdue's rabbi: changing times A look at three decades of leadership

By MIRIAM COHEN

WEST LAFAYETTE — Rabbi Gedalyah Engel may be his own worst critic. For 30 years, the 66-year-old Purdue University Hillel Rabbi has watched thousands of students stream endlessly in and out of his office doors.

Rabbi Engel knows how important it is to encourage Jewish students to participate in Hillel activities. He tries very hard to build up a Jewish program at a predominantly Christian university. Never quite satisfied with what he is doing, a concerned Rabbi Engel says: "Of course we realize there's so much more we ought to do."

After spending 30 years at a job you learn to discern what works and what doesn't. Rabbi Engel has several approaches that work. In a recent interview at Purdue, he pointed out that reaching the students "emotionally" is important. It is necessary to do everything possible to help young Jewish students feel a sense of identification. "Kids won't go to services as much as they used to," Rabbi Engel adds. "We simply have to accept people for what they are, where they are, so that they feel at ease and don't feel pressure."

There are 40 paid members of the Purdue Hillel at this time, with a Jewish student population of about 600 out of an enrollment of more than 30,000 students.

Rabbi Engel is close with the students. He is more interested in the students themselves than in the programs, which Hillel sponsors.

"The times are changing," he says. Despite talk by the Reform movement of a Jewish renaissance amongst the youth, Rabbi Engel says, "we're living in very critical times."

Rabbi Engel says the percentage of "involved" Jews at universities is critically low. At a university like Harvard, where the proportion of Jewish students is high, Rabbi Engel nonetheless warns: "You will delude yourself into saying, 'Isn't this wonderful.'"

"When you're out there you get a more honest evaluation," he concludes.



Rabbi Gedalyah Engel
action," he concludes.

The situation is quite different today than it was 30 years ago when Rabbi Engel first journeyed to West Lafayette to be Hillel director. At that time the option of belonging to a Jewish fraternity was available, but Rabbi Engel did not particularly like it. He didn't see anything Jewish about what the fraternity did.

Many of the young men who belonged to the Jewish fraternities began joining the non-Jewish fraternities after their doors were open to Jews, Rabbi Engel adds, that's when "it all seemed to fall apart." Only in retrospect can he now say, "that's being Jewish."

The AEPI fraternity at Purdue now houses only two Jewish members, according to Rabbi Engel. The students in college are in an assimilated environment. Rabbi Engel adds, "They are in a situation of no man's land." Therefore, working with students on the college level becomes very important. Right now at Purdue there is a movement toward more involvement in Hillel. Rabbi Engel says, after last year's "low water-mark."

Although there are less students involved in Jewish life, those that are seem very committed. That is one very encouraging sign,

Rabbi Engel says.

The resources are better than they were 30 years ago, Rabbi Engel adds. It is the funding that is low.

Rabbi Engel says "I'm in it — I'm going to stay with it." One of the problems that must be solved, though, is that a younger rabbi with a family is not drawn to Hillel because the salary has always been below that of a pulpit rabbi's. The state of Indiana has taken care of maintenance and programming, but Rabbi Engel asserts, the national Hillel organization needs to participate more.

Hillel directors did picket for salary increase several years ago. Rabbi Engel feels that picketing was wrong and ineffective, but it was done as a last "act of desperation."

Genuinely concerned with the competency of the person who will take over his position when he does leave, Rabbi Engel says the job is never going to pay well, but younger, strong leaders should be inspired to take the position. At Purdue, Rabbi Engel says, someone must: "blow on the embers before they go out."

Rabbi Engel believes the Hillels are on the front lines in terms of the issues affecting the Jewish community.

For instance, Human Rights Week was an ecumenical attempt to concern others with the problems of human rights violations in the Soviet Union and also awaken the consciousness of students who might not get involved with the social concerns of Hillel.

Rabbi Engel reminisces about the days when Friday night services were well-attended, whether for social or religious reasons. Many

Continued on next page

THIS JOB'S FOR YOU!

The Indiana Jewish Post and Opinion is looking for teen columnists to write about teen issues in the Jewish community. If you enjoy writing and are interested, contact Miriam Cohen at 927-7800.

Glory days on the stage

Ankles Away 1985 is a lively off Broadway theatrical review complete with professional direction and our own actors, actresses, dancers and singers.

Don't miss this opportunity to meet our director and

share your talents Monday, October 21st at 7:30 p.m. in the Indianapolis Hebrew Congregation auditorium. Rehearsals will commence October 22nd up to our show dates which are November 7th, 9th and 10th.

Purdue's rabbi: changing times

Continued from prev. page
students joined in and stayed afterward to meet other Jewish students and talk.

As Rabbi Engel reiterates that the social behaviors of the students are so very different than in the past, he also comments on the need for strengthening Hillels everywhere, especially at Purdue, "where it is really needed."

He spends his days reaching out to those who are uncommitted and he finds it fascinating when many of the Reform students come to him wanting to understand more traditional aspects of

Judaism. "That's part of the revolution that I see going on that I find very exciting," Rabbi Engel says.

His job is a demanding one and involves total commitment. The Purdue students may not realize how fortunate they are to have a Rabbi who devotes 24 hours a day to them. Rabbi Engel says that his job would be quite different at a big university with many Jews.

When asked if he realized what he was getting himself involved in 30 years ago, Rabbi Engel replied, "one never does."

EVENTS CALENDAR

Block Forum series

In keeping with its long history of community involvement, Indianapolis Hebrew Congregation announces the roster of important speakers for the 1985-86 Edward A. Block Forum Series.

The speakers for this year are: General Alexander M. Haig, Jr., Ms. Elizabeth Holtzman, Gene Siskel and Benjamin L. Hooks.

This third annual lecture series will offer a stimulating program of adult education topics relevant to intergroup and Jewish-Christian relations. Nationally prominent speakers will address challenging subject matter in an open format and are accessible to the public at a nominal charge.

A generous legacy to Indianapolis Hebrew Congregation

Foundation from the estate of the late Edward A. Block has provided the endowment which makes this annual program possible.

The admission to the entire series is \$15.00. Tickets are available for the full series only. For further information please call Elaine Arffa at Indianapolis Hebrew Congregation 255-6647.

IHC COFFEE CHAT

"Women In The Eighties" is the topic of the weekly Study Series and Coffee Chats currently being offered by Temple Sisterhood, Indianapolis Hebrew Congregation. Last week, Naomi Trapp, director, Julian Center, was facilitator for "Women and Marriage." Tomorrow, Oct. 17, Pat Boer, director, IUPUI Continuing Education Center

for Women will present "Women in the Work Force." The series will continue on Thursday, Oct. 24 with Judy Kline, counselor, Julian Center speaking on "Women as Parents," and will conclude on Thursday, Oct. 31 with Coral Cole, counselor, Julian Center, presenting "Women as Victims."

All Study Series take place on Thursday mornings. Coffee is at 9:15 and programs are scheduled from 9:30 to 11 a.m. Reservations are not necessary. Babysitting is available by request only. Call Linda Leary, 255-1462 or Evelyn Pockrass, 842-7774.

Membership rush

Indianapolis teens and their parents are invited to learn more about Indianapolis B'nai B'rith Youth Organization. Continued on page 6

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Philosopher Fackenheim visits Indianapolis friends

By GISELA WEISZ
255 5019

REFLECTIONS ON SURVIVAL: Professor Emil Fackenheim, who came to Bloomington's Indiana University to give a series of lec-



tures within the Visiting Fellows program in Jewish Studies, was the honored guest on Sunday, Oct. 8 in the home of Simona and Hart Hasten.

The Hastens, who have established and are sustaining the Visiting Fellows Program at I.U., invited friends and acquaintances to a luncheon in their home to meet and listen to world-renown philosopher, teacher and author Emil Fackenheim. The philosopher looked into the future, and gave warnings and predictions for the commencing post-Holocaust era.

After a tasty kosher meal, guests settled in the large living room around the learned man and listened to his views and observations.

Before departure, each guest received and autographed copies of the professor's latest book: "Mend the World: Foundation for Future Jewish Thought."

Enjoying the enlightening

afternoon were Margaret Braunstein, Sylvia and Michael Blain, Alice Berkowitz, Cheryl Cohen, Shirley and Carl Cohen, Dorothy Friedman, Rabbi Chaim Fischweicher, Pat and Irving Glazer, Anna Ruth Hasten, Renee Hasten, Shulamit and Rabbi Michael Hasten, Dora and Edward Hasten, Chassidah and Hermann Levi, Professor Michael Morgan, Marvin Mitchell, Ellen and Harry Nadler, Ruth Nitzun, Anita and Dr. Melvin Plotinsky, Professor Aron Rodrigue, Tanchum Raybi,

Dr. Steven Rosenfeld, Sandra and Dr. Donald Rothbaum, Erna and Alvin Rosenfeld, Rabbi Dennis Sasso, Tzipora and Yonathan Sharabi, Rabbi Jonathan Stein, Barbara and Raymond Stern, Dr. Ira

Schnall, Hinda and Percy Simmons, Claudette and Pinchas Yisachar, Anita and Dr. Marshall Yovits and others.

RECREATIONS: The

daughter of Frances Kaufman, Sandy Siegel Maroni, opened a unique business in California. She creates outstanding embroidery work with Jewish themes. She

Continued on next page

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Gisela — unique business opened in Calif.

Continued from page 3

copies outstanding designs from museum pieces and makes hand embroidered replicas of them for sale.

Each piece of her craft is accompanied by a written certificate giving pertinent information about the design, where it was found, what period is represented by it and a photograph of the original. She reproduced a challa-cover for her mother; the original existed in Germany in the eleventh century. Sandy also made a talit-cover for her brother from an old Persian motif. The firm's name is

Yonah.

VISITOR: Welcome to Gil Zalalichin from Israel. He is cousin to Harry Alpert and he came to spend some time in Indianapolis.

FOUR DECADES: Rosie and Loui Hirschberg celebrated their 40th wedding anniversary with a family holiday, hosted by their children, Diane and Edward Hirschberg, Plantation, FL; and Ruth and Jerry

Glanzman. Rosie said, the children waited for them at the Las Vegas airport. When they arrived at their hotel room at Caesar's Palace, a big basket of flowers was there with a huge number 40 on top. Reservations were made by the children at the best restaurants with anniversary cakes and the shows in Las Vegas left the six of them in awe. They visited the gambling halls and saw Hoover Dam, but Rosie said the most enjoyable part of the trip was the togetherness of the family. Congratulations!



NORM WEISMAN

FLASH! An intoxicant (drunk) was wandering around Times Square in New York when he lurched down the steps to the subway! He emerged several hours later and bumped into a friend who said "Where have you been?" The drunk said "I landed in some guy's cellar, and boy you out to see the 'set of trains' he has!"

FLASH! The "Show of Shows," "Ankles Aweigh 85", is now getting a warm-up session, because the director from New York is on the way. And hear this...there will be some extra surprises, especially to the cast and community! Get a patron ticket and believe me, you will remember this show!

FLASH! Birthday greetings to Eva Afta and Helen Fichman...Also the same to David Kahn, his 60th!...Here's a tee hee...A fellow told me he had to give up his flea circus, because the leading lady ran off with a "poodle". (Lousy joke eh!)

FLASH! The Beth-El Zedeck men's club will have their opening dinner meeting Thursday, Oct. 24. Attend and enjoy...FLASH! Mike Kirsh now can say, "I can get it for you, wholesale", because he is now the president of a lease car company! Best

wishes, Mike!.....Let's laugh... The fellow went home with a couple of bridge lamps (lumps?) His wife gave it to him because he trumped her ace! (a bridge crime!)

FLASH! A young married man was asked "How did you meet your wife?" He answered, "Under peculiar circumstances; we were introduced!"

FLASH! Here's an add on! Thirty three years ago a young fellow went to Chicago and met a charming gal. During one of our meetings the fellow happened to ask, "Can you take a joke?" and the young lady said "My, what a novel way of proposing." That is why Laura and I are going to celebrate our 33rd anniversary on Oct. 19! (Thanks Laura for your wonderful sense of humor and also for being the wife of an impossible "Henny Youngman"!... FLASH! Still being in a "nostalgic" mood, I just passed the 20 year mark (off and on) of writing a column. I only hope it has been the "thing", that started me to writing! "The thing" was to help to bring the community closer together and to publicize affairs for clubs and I hope with a "few" jokes to have a laugh or two! Remember, don't read the newspaper, read my column! Neither one is real educational, but the jokes are good for a laugh!

FLASH! The B'nai B'rith No. 58 is planning a do-si-do Nov. 16 at Stoney Creek Park. A real hoe-down, hip-slapping dance, music etc.! More info later!...Say hello to a nice and charming fellow, Gary Falkenback. A comparative new comer here. He is with the St. Paul Insurance Co.... FLASH! Several weeks ago, I

Continued on page 6

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IN THE COURT OF THE LUBAVITCHER: Rabbi Avi Grossbaum with family: wife Nini and daughters Chanie, Perry and Micki are visiting relatives and acquaintances in New York.

CONTINUATION: Fay and Julie Dorfman attended the Bar Mitzvah of Jassie Haven in Bethesda, Md. last week. The father of the Bar Mitzvah boy, Miles Haven used to be Fay's student. The Dorfman met many old friends on this occasion. They used to live in that vicinity before they came to Indianapolis.

TEN HAPPY YEARS:
Continued on next page

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Gisela — ten happy years

Continued from page 4

Frances and Ed Kaufman celebrated their tenth wedding anniversary at the Ritz Charles. Hosts for the anniversary party were the children of Frances: Sandy and Dennis Maroney, Los Angeles; and Barbara and Norman Siegel. After dinner, a childhood friend, Jack Maurer, sang the song "Embraceable You" for the anniversary couple and another friend, Louis Marcus, presented the gift to commemorate on Kaufman's anniversary. A beautifully decorated cover was donated in their name for the Torah-reading at the new chapel of the Beth-El Synagogue.

Among the 20 out-of-town guests were Jeremy and Sandy Rosenthal, niece and nephew from Shaker Heights, Ohio; Gerry and Toby Kaufman from Sterling, IL and Ida Klinger, Arkansas.

Others who helped to celebrate were Jeanette and Harry Albert, Rose and Harry Ansel, Joan and Marvin in Bercovitz, Muriel and

Milt Bluestein, Ida Bluestein, Cell Bluestein, Ruth and Herman Chalfie, Gerture and Ben Dock, Shirley and Robert Efronson, Helen and Bill Fichman, Bernadine and Gene Fischman, Jean and Paul Goldstein, Edith and Martin Garfield, Loretta and Mike Hirsch, Jean and Helvin January, Pearl Kabacker, Mimi and Jack Kosene, Blanche Klain, Evelyn and Vic Klain, Jean Levy, Lil and Dave Levitt, Linda Leary, Helen Levinsky, Estelle and Jack Maurer, Lois and Moe Marcus, Henrietta and Al Meier, Rose and Jack Nelson, Ruth and Leo Netzorg, Pearl Roth, Pearl Rifkin, Pearl and Ruben Riskin, Nina and Larry Siegel and their son Nate, Edna Sagalowsky, Goldie Sagalowsky, Ruth and Herman Steinkeller, Lil and Fred Tuchman, Jeanette and Eric Taylor, Molly and Musty Weinstein and Natalie and Abe Zukerman.

54th anniversary celebration for Gillman's Shoe Salon

Mike Gillman marks the 54th Anniversary of Gillman's Shoe Salon in Indianapolis during the month of October and 68 years of continuous ownership and management of his own businesses, numbering as many as 18, simultaneously. Today, nearing age 86 and actively engaged in his own business, he is known and recognized throughout the footwear industry as "The Dean of Shoemen" by his peers.

Daily, he still personally conducts his growing, thriving retail operation located in Greenbriar Shopping Center at 86th & Ditch Road, Indianapolis. Here he has kicked off a month-long "Thank You" Anniversary

Sale, beamed at the three generations of faithful customers whom he has served for more than half a century.

His own chain, personally owned and operated in the midwest, was forerunner to today's conglomerate corporate giants. With their advent and spread, Gillman retrenched to St. Louis/Indianapolis based operations, both retail and wholesale.

Historically, Mr. Gillman's rise from Russian immigrant — the son of a St. Louis huckster — to a multi-faceted shoe man, is important. While pioneering in the development of shoes, he introduced substitute materials in the form of pigskin, wood and plastics when leather became a war re-

lated scarcity. He also holds patents on many display-type plastic fixtures for window and counter use —

Today, as always, Mr. Gillman has sought to provide: "Distinctive Footwear for Discriminating Ladies and Gentlemen at Amazingly Affordable Prices". Noting that teenagers of today are a generation of young ladies with larger feet, Mr. Gillman has met a growing need for "Tall Girl" Shoes which are fashionable, colorful, and in a range of styles and patterns for every occasion.

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Continued on page 8



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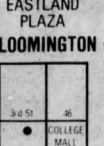
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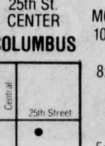
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EVENTS CALENDAR

Continued from page 2

zation at one of two special events in October. On Sunday, Oct. 20 from 2-4 p.m. and Wednesday, Oct. 23 from 7-9 p.m. at the Jewish Community Center, 6701 Hoover Road, members of Indy BBYO will present skits and information about their chapters.

BBYO, the world's largest Jewish youth organization has two divisions — AZA is for boys and BBG is for girls. In Indianapolis there are

two AZA and two BBG chapters. Close to 100 teens were registered in Indianapolis BBYO last year, and they planned their own programs involving community service, social, athletic, religious and cultural activities.

Please contact Laurie Borman at the BBYO regional office, 259-8141 for more information.

Forum scheduled

The Jewish community re-

lations field has always supported public education as the key to integration and social mobility for all in society. In concert with that premise, the JCRC, Dialogue Today (black and Jewish women's coalition), Indiana Black Expo, Indiana Coalition of Blacks in Higher Education, the Indianapolis Urban League and the Junior League of Indianapolis will hold a forum for community leaders in Indianapolis to discuss the proposed tax

referendum for the Indianapolis Public Schools.

The meeting will take place on Wednesday, October 23, 7:00 p.m., at Trinity Episcopal Church, 3243 North Meridian. Speakers will include: Sam Jones, President of the Indianapolis Urban League; Sheila Kennedy and Steve Grimes, Chairpersons of Taxpayers for a Better Indianapolis;

Hallie Crombaugh, Community Relations Director of Channel 8; and Kyla Underwood, IPS Parent. At the forum, questions will be answered concerning the impact of the referendum on the City of Indianapolis, IPS and the children of our city.

For further information, contact Jim Borman, 926-2935.

Norm Weisman

Continued from page 4

had columned about the rule or regulation or just take it for granted not to applaud in Temple. But I say this (if you were there) when Mickey Maurer started blowing the Shofar at Beth-El Temple about 3 years ago, and he kept it

up without a stop for one of the longest times I ever heard, you could feel and hear the people wanting to applaud and I wanted to yell bravo... that at that moment, no one would have said a word if any one did! It was really a throat clutcher!

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OBITUARIES

Carl Lyman, JCC past pres.

Carl Lyman, 87, retired owner of the former Lyman Brothers picture framing and art supply business and past president of the Jewish Community Center, died Oct. 12 in Methodist Hospital.

He was born in New York City and lived in Indianapolis for 83 years.

Lyman started in the family business in 1919 and remained with it for more than 60 years, working with original paintings, reproductions of masterpieces and hand-colored prints of religious subjects.

He sold his business in

1981 and it was then renamed Lyman and Snodgrass.

He was a veteran of World War I in the Navy and a graduate of Purdue University in 1918.

Aaron-Ruben-Nelson Meridian Hills Mortuary handled the arrangements. Services were held Oct. 13 in the Indianapolis Hebrew Congregation chapel with Rabbi Stein officiating. Surviving are his wife, Dorothy Lyman; daughter Kenzie Lyman; stepson Tom Falender; and stepdaughter Mrs. Martin Falender Zohn.

Nate Sachs, 70, former owner of Sach's Radio

Nate Sachs died at age 70, in Methodist Hospital on Oct. 6.

He owned and operated Sach's Radio and T.V. Repair for 45 years before retiring in 1983.

Mr. Sachs was a member of Congregation Beth-El Zedeck and NFL Club of Jewish Community Centers Association. Rabbi Sasso officiated at the Oct. 8 service held at Aaron-Ruben-Nelson Meridian Hills Mortuary.

Burial was at Beth-El Cemetery North. Survivors: wife, Mildred Cohen Sachs; daughter, Robbie Sachs; son, Ed Sachs; brother, Irving Sachs; sister, Mrs. Ceil Sattinger; and two grandchildren.

Ella Tarter, 77, Hungarian born

Ella Tarter died at age 77 in Hooverwood on Oct. 7. Born in Hungary she lived in New York City from 1930-1970 and then resided in Cooper City, Fla. from 1970-1985. She recently moved to Indianapolis last May.

She was a member of Far Rockaway Jewish Community Center, Hadassah and life-member of the International Ladies Garment

Workers Union. She worked for Neat Form Co in New York City as a machine operator from 1930-1970. Survivors: son, Ted Fratrik, daughter Mrs. Max Kohn; sister, Mrs. Margaret Weisz; five grandchildren and four great-grandchildren. Services were held Oct. 9 at Star of David Cemetery in Pompano Beach, Fla.

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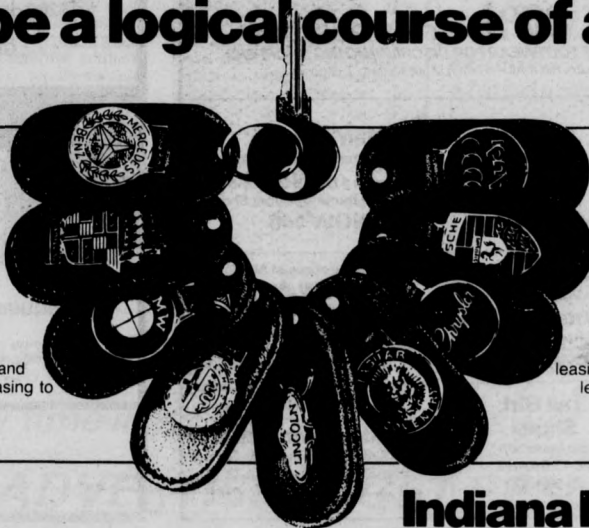
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Joseph Rubin, 81, born in Soviet Union

Joseph Rubin died in his home Oct. 10, at age 81. Born in the Soviet Union, he had lived in Indianapolis since 1906.

Mr. Rubin was a member of United Orthodox Hebrew Congregation. He had worked for Real Silk Hosiery Mills for 42 years. He retired in 1968 as assistant manager in the order-filling department.

Rabbi Korb officiated services at the Aaron-Ruben-Nelson Meridian Hills mortuary.

He was the widower of Bertha Rubin who died in 1969. Survivors: sons, Marvin and Aaron Rubin; three brothers, Simon Rubin, Sol Rubin and Morris Rubin; and sister, Molly Schuman.

Afternoon with Amit women

A regular meeting of the Indianapolis Chapter of Amit Women (formerly Miz-rachi Women) will meet on Tuesday, Oct. 22 at 1:00 p.m. in the Park Hoover Clubhouse 6442 Park Central Way. A short business meeting will precede the afternoon activities. Project chairmen will give their reports on forthcoming events. Plans for the upcoming Annual Yummy Brunch under the chairmanship of Mrs. Dorothy Friedman will be finalized.

Mrs. Ruth Fruchter, program chairman, will introduce the guest speaker, Mrs. Barbara Stern, who will speak on "My Summer in Israel."

FINANCIAL PLANNING

By RHODA ISRAELOV, CLU, CFP

"He Who Hesitates is Lost"

A major overhaul of the tax system appears likely, and while we don't know exactly which of the proposals will find their way into law, you can't afford the luxury of waiting until the new rules are in effect to make investment decisions. In fact, you must seize opportunities now that may be eliminated later. All change brings with it opportunity, and the most astute investors will be able to turn any tax law change to their advantage by acting now.

Under the President's proposal, a maximum rate of 35% would phase in during 1986. For 1986 a blend of the old and new rates would be in effect. If you own an incorporated business, you may want to retain money in the corporation instead of taking it out as a salary or bonus. That way you can take the money out in 1986 in a lowered bracket. If your business is not incorporated, you may want to slow down billings so that payments will be received after January 1. If you work for someone else and anticipate a bonus, try to move it into 1986.

Deductions, on the other hand, are worth more now than they will be later. Therefore, if you have a keogh plan, see if you can make a bigger contribution this year, even if it means putting in less next year. Ditto for before-tax voluntary contributions to other qualified plans such as 401K or other company savings plans.

If you have been hesitating over a limited partnership investment that offers tax benefits, you should try to consummate the deal this year. First of all, you would freeze some tax benefits that may not be available next year, such as greater depreciation deductions. Also, because of the uncertainty surrounding the tax laws, there are some real bargains available in real estate.

Placing cash in tax-deferred annuities and universal life insurance now makes a lot of investment sense. If the President's proposal passes, earnings on these products would no longer be tax deferred. But money placed in annuities and policies already issued or issued now would be "grandfathered" so that they will grow tax-deferred in future years.

"I'm keeping liquid until I see what will happen" is an attitude that simply does not make sense today, particularly with rates on liquid accounts as low as they are. Hesitating may indeed mean losing valuable investment opportunities.

Rhoda Israelov is an account executive with E.F. Hutton & Co., Inc. and a Certified Financial Planner in Indianapolis.

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ALL SMILES: Fresh from a meeting in Moscow with Soviet President Andrei Gromyko, Geraldine Ferraro reported on her 100-minute talk with Gromyko to Israeli Premier Shimon Peres. Ferraro said that one reason Soviet Jews were refused exit visas, Gromyko told her, was that it would mean a "tremendous brain drain" for Russia. Ferraro, who spent two days touring Israel, said she did not foresee any quick fix in Soviet policy toward Russian Jews. The former vice-presidential candidate is said to be considering a run for the U.S. senate.

AJCongress split over Mideast trip

NEW YORK — While the American Jewish Congress continued to defend the role of its delegation that visited Cairo and Amman and met with President Mubarak and King Hussein, one of the members of the delegation, Leon Teitelbaum, a former national vice president of the Canadian Jewish Congress, had reservations. He concluded that peace negotiations with the Arabs should be handled entirely by Israel.

Teitelbaum was quoted in The Palm Beach World, which interviewed him at his Boca Raton, Fla., residence, as stating that he was skeptical about the success of the mission. He said the meetings in Cairo and Amman involved no exchange of views. "They did all the talking, we listened," he told Tina Rosen

Hersh.

He took exception to Foreign Minister Shamir's characterization of the AJCongress as a "peanut-size organization, not authorized to negotiate on behalf of Israel or the Jewish people." Teitelbaum felt that Shamir's attack was unnecessarily harsh, particularly against an organization that had done so much for Israel.

Meanwhile, Phil Baum, associate national director of the Congress, told Mark Joffe of the Jewish Exponent, of Philadelphia a slightly different version on the question of whether there really was an exchange of views.

"We wanted to disabuse them of any notion that there is uncertain support among Jews" for Israeli's refusal

Continued on page 13

Myth of Israel—S. Africa trade

NEW YORK — Despite claims to the contrary by Arabs, Africans and anti-Zionists, Israel's trade with South Africa is minute, especially when compared with that of the Arab bloc.

This is the conclusion of a new study, which also considers the views of Jews on apartheid and the meaning of Zionism. It was made by Yosef Abramovitz, a member of the B'nai B'rith Hillel National Secretariat and a student at Boston University, who, as a major in international relations and an intern at the American Israel

Continued on page 11

COVER STORY

Exclusive interview with Israel's Defense Minister

Yitzhak Rabin talks terror and Tunisia

By SAMSON KRUPNICK

"There will be some strong repercussions, I'm sure, but within a short time things will quiet down. The important thing is that the Palestine Liberation Organization get the message — that the Israeli Defense Forces have a long arm that will reach out to strike at terrorists wherever they may be," responded Israel Defense Minister Yitzhak Rabin to my question about possible negative reaction worldwide to Israel's daring and devastating surprise attack upon the PLO headquarters at Hammam Plage in Tunisia.

As anticipated there were noisy repercussions with the lineups as expected, including the "holier than thou" attitudes of "friendly" Western powers, Britain, France, Italy. They condemned an attack on the territory of "a moderate and friendly country," conveniently ignoring the fact that this country is harboring a huge PLO base for the purpose of mounting attacks upon Jews anywhere in the world, the latest being the cold blooded murder of three Jews in Lanaca, Cyprus,

and the murder of an American Jew aboard the hijacked ship, the Achille Lauro.

The United States declared the action a "legitimate self-defense against acts of terror," but at the U.N. Security Council, the best that the U.S. was willing to do was to abstain, leaving a 14-0 vote against Israel.

As things settled down somewhat there came a cooler evaluation of Israel's strike against terror and its probable effect upon future PLO operations, and upon the so-called peace process.

I had a unique opportunity to discuss this I.D.F. raid the very same evening of its occurrence with the Minister of Defense, upon whose shoulders lay the ultimate responsibility for its success. Minister Rabin was the guest speaker at the annual dinner of Yeshivat Kerem B'Yavneh, the first and largest of the Hesder Yeshivot, whose students serve in the I.D.F. over a four year period.

As co-chairman of the event, it was my pleasant task to introduce our distinguished guest.

After a rather tense afternoon, Minister Rabin needed some relaxation and was quite ready to chat informally.

QUESTION: "A strike of this kind covering a distance of some 4800 kilometers (about 3200 miles) with refueling problems and other hazards involves tremendous risks. How do you rate the decision on this action in comparison with your decision in the Entebbe operation on July 4, 1976?"

RABIN: "It's difficult to compare the two actions. Entebbe was a rescue mission, an emergency operation to save lives, a desperate situation that called for an immediate decision. The action against the PLO terror base was a punitive strike, which is simply a continuation of Israel's policy to strike at terror whenever and wherever it rears its head."

QUESTION: "However, hitting the prime PLO base so far away and right under the nose of arch-enemy Libya's Qadafi is certainly more sensational than a routine strike at a terror base in Lebanon, is it not?"

RABIN: "Yes you're right. This operation does reflect a recent government decision to hit the higher echelon of the PLO — the planners, and the directors of terror operations as well as the middle and lower echelons in the field. We will continue this policy and strike at any PLO base, near or far."

QUESTION: "What effect do you think this operation

will have on future PLO actions?"

RABIN: "Undoubtedly, terror acts will continue. But Arafat and the PLO know now that we can reach them practically anywhere, in one way or another. This knowledge will certainly keep them off balance and will add to their difficulties in the future. Also, King Hussein will

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- Story of the Shanghai Jews
- Poland's botched bar mitzvah
- Lebanon's missing Jews

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IN ISRAEL

Israel barred from Egypt book fair

Israel is not going to be allowed to participate in the 1986 international book fair in Cairo that is scheduled for January, it has been reported. The Egyptian Minister of Culture, Ahmed Heikal, was quoted by the state-owned Middle East News Agency as saying that his ministry "has rejected an Israeli request for participation in the fair," according to the Jewish Telegraphic Agency. Heikal gave no specific reason, but his statement followed Egypt's denunciation of Israel's air raid on Palestine Liberation Headquarters in Tunisia. Israel was granted permission to participate in this year's fair after it withdrew its troops from Lebanon. It was barred from the fair in 1983 and 1984 as a protest by Egypt of Israel's invasion of Lebanon.

Israel selling arms to Iran

Israel is continuing to supply Iran with arms, according to a report in a London-based newspaper, the Observer. The report states that Israel began supplying arms to Iran covertly and through third parties shortly after the beginning of the five-year-old Gulf war between Iran and Iraq. Details are given of the mysterious landing of a DC-8 aircraft at Ben-Gurion Airport recently, which the Observer report says flew from the U.S. to Israel and then on to Iran. There it is said to have unloaded its cargo of U.S.-made Hawk anti-aircraft missiles before returning to Israel. Arms trade dealers said that the Hawks were sold to Israel and then resold to Iran at twice the price. Both Israel and Iran have denied reports of arms trade between the two countries.

Ethiopians end protest

A four-week sit down protest by Ethiopian Jews outside the headquarters of the Chief Rabbinate in Jerusalem has ended after the leaders of the strike were persuaded that the chief rabbis would endorse an accord reached in a dispute over the Ethiopians' status as Jews. According to a Jewish Telegraphic Agency report, the two chief rabbis, Mordechai Eliahu (Sephardic) and Avram Shapiro (Ashkenazic) had demanded that the Ethiopians submit to ritual immersion before they would be allowed to marry. The Eth Following weeks of negotiations in which Prime Minister Shimon Peres was involved, an agreement was reached stipulating that a panel of Ethiopian Kessim (elders) would investigate the family history of each couple applying for marriage certificates to ascertain whether they were Jews by halachic standards.

Mubarak blamed for terrorism

NEW YORK — The president of a major American Jewish organization, Herut Zionists of America, has blamed the government of Egyptian leader Hosni Mubarak for the attack that left seven Israeli tourists, including four children, dead in the Egyptian-controlled Sinai peninsula.

Hart N. Hasten demanded that the Egyptian government immediately provide a "full and comprehensive accounting of both its direct and indirect involvement in this terror attack."

The Herut president said that he is seriously concerned with President Mubarak's "apparent decision to support and condone the acts of Arab terrorists both inside Egypt and throughout the Middle East." Mr. Hasten said that Egypt's decision to support such acts of terror was "most apparent at the United Nations last week when the Egyptian Ambassador made it clear that his government supported the right of the Palestine Liberation Organization to commit acts of terror and condemned the right of Israel to act against the terrorist organization."

"Since the death of Anwar Sadat," Mr. Hasten said, "the Egyptian government has encouraged and permitted the Egyptian press to publish virulent anti-Semitic propaganda that has served as an

inspiration to those who would murder Jewish civilians. The cold-blooded killer who machine-gunned to death these seven innocent people could only perpetrate such an act if he thought he would find sympathy in the Egyptian administration."

Mr. Hasten pointed to the recent assassination of an Israeli diplomat in Cairo as another result of the Egyptian government's encouragement of anti-Israel hostility. "Both these acts," Mr. Hasten said, "are the direct result of Egypt acting as if no peace treaty had ever been signed by Prime Minister

Begin and President Sadat. President Mubarak, both implicitly and explicitly, has given terrorists the green light to perpetrate attacks against Israeli targets."

In light of these incidents, Mr. Hasten said that Egypt must be called upon to "re-commit itself to both the letter and the spirit of the Camp David Peace Treaty." Egypt, he said "has violated virtually every aspect of their treaty with Israel. It's time that we demand not just empty words from Egyptian leaders, but specific positive steps."

Reform to approve day schools at convention

LAFAYETTE HILL, Pa. — The Reform movement is expected to put an official "stamp of approval" on the existence of its eight Jewish day schools and call for the creation of more such all-day schools at the biennial meeting later this month in Los Angeles. The question of the establishment of all day schools has been debated in the Jewish community for more than 140 years, with the Reform movement last taking up the question at the 1971 Union of American Hebrew Congregations biennial meeting.

According to an account in the newsletter of Temple Or Ami here, Emanuel Gamoran, director of the Commission on Jewish Education of the Union of American Hebrew Congregations from 1923-1958, argued during the 1950 Convention of the Central Conference of American Rabbis that Reform Jewish day schools were needed in order to insure the survival of America's Jews as knowledgeable members of the world Jewish community.

Continued on page 8



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The Lebanese Jewish Seven

Radical Moslems holding seven Jews

By GEORGE GRUEN, Ph.D.

In recent days hopes have been raised and then again dashed for the early release of several prominent members of the Lebanese Jewish community who have been held hostage for months by a pro-Iranian Lebanese Shi'ite faction.

According to information obtained by the European Office of the American Jewish Committee, on Wednesday, September 11, the wife of Dr. Elie Hallak received a phone call in Beirut from the kidnappers, who then permitted her to speak directly with her husband and to Isaac Sasson. The two, who are respectively the vice president and president of the Central Committee of the Lebanese Jewish community, said that "we are all well." The expressed the hope that they—as well as the other Lebanese Jewish men being held with them—would be released on the eve of Rosh Hashanah (Sept. 15).

They had hoped that their captors, who are believed to be affiliated with the Hizbollah (the Party of God), would have responded to religious appeals to make a humanitarian gesture in view of the fact that the Jewish New Year corresponds with the first day of Muharram, which is the Muslim New Year. However, the holiday has passed and they remain in captivity.

While the relatives were naturally disappointed, they continued to hope that international humanitarian efforts on their behalf might result in their release by Yom Kippur (September 25) which corresponds to Ashura Jay, a day of special solemnity for Shi'ite Muslims. Unfortunately, this day too has passed and there is still no word of their release. This adds to the fears that their kidnappers fail to be moved by such religious appeals.

It should be noted that the Jewish community in Beirut has scrupulously stayed out of the factional fighting in Lebanon or the Arab-Israeli conflict. Moreover, none of the kidnapped Jews played any partisan political role.

For example, Dr. Hallak, a respected doctor, whose patients have come from various ethnic and religious communities. Indeed, some years back he treated the son of one of the Palestine Liberation Organization's leaders in the city. Dr. Sasson heads the pharmaceutical division of Khalil Attal & Fils, a major Lebanese trading company, and has worked freely in the Arab world for the company. Isaac Arrab is a respected retired professor of mathematics at the Ecole des Lettres et Sciences de Beyrouth.

Who they are

Salim Jammous, secretary general of the Jewish community, was kidnapped on August 15, 1984, reportedly by three armed men who abducted him from his car near the communal office which is in the compound of the main synagogue in the Wadi Abu Jamil quarter of West Beirut.

Dr. Elie Hallak, 60, vice president of the Central Committee of the Lebanese Jewish community, was kidnapped from his home in West Beirut, around midnight of the Sabbath night of March 29-30.

Elie (Yussef) Srour, 68, reportedly was kidnapped on Saturday night, March 30. He was in charge of preparing the dead for burial according to Jewish religious rites.

Haim Cohen, 37, also kidnapped on March 30. An accountant for a Beirut department store, he was well-liked and had friends among all segments of Lebanese society, and had known enemies, according to his family. His wife and three sons remain in Beirut.

Isaac Sasson, in his mid-60's, president of the Jewish community, was kidnapped by an armed gang on Sunday, March 31, while traveling to the city from Beirut International Airport. Mr. Sasson was returning to Beirut from a business trip to the United Arab Emirates on behalf of Khalil Attal & Fils, a major Lebanese trading company, whose pharmaceutical department he heads. When news spread of the kidnapping of the other three Lebanese Jews earlier in the week-end, his friends sought to warn him not to go to West Beirut and the company sent a car with police guards to meet him and take him to presumably safer Christian East Beirut. Eye witnesses say that when armed men stopped the car and demanded Mr. Sasson, the guards in the car offered no resistance. Mr. Sasson is believed to suffer from diabetes.

Isaac Tarab, 75, a retired professor of mathematics, kidnapped earlier in April or early in May. Nothing is known of the circumstances of his abduction. When he failed to return to his home one evening, the superintendent notified the authorities, who could find no trace of him. A Kurdish family took over the apartment a week later. Professor Tarab's family in Canada have had no further word from him. It is not known whether he is being held with the Jewish hostages taken earlier.

We have not been able to obtain any confirmation concerning the whereabouts of a seventh Lebanese Jew, Yehuda Benisti, 68, a former manager of Bank Safra in Beirut. It is feared that he too may have been kidnapped.

The other kidnap victims were Jewish communal officials and businessmen.

Although the Jewish kidnap victims are believed to be held by persons affiliated with the Hizbollah group who hijacked the TWA plane and are still holding several Americans, there is one significant difference: In the case of the Americans, specific and repeated demands were made for the release of Shi'ite terrorist suspects held by Israel (and since released) and for the release from prison of 17 Shi'ites convicted of terrorist acts in Kuwait against American, French and Kuwaiti-owned facilities. In the case of the Lebanese Jewish hostages, no political demands have been received by the Jewish community or their relatives.

Indeed, precisely because the Lebanese Jews play no role in local or regional politics, the kidnappings have outraged Muslim as well as Christian leaders in the country. In fact, Nabih Berri, the leader of the Amal, the mainstream Shi'ite militia, explicitly condemned the kidnapping of four Jewish leaders at the end of March.

Mr. Berri, who has served

in the Lebanese Cabinet as Minister of Justice and Minister for South Lebanon Affairs, declared on April 4 that the kidnappings "falsify the image of Beirut, which is built on co-existence." He concluded that "whoever kidnaps a Jew just because he is Jewish only helps Zionism and has nothing to do with patriotism or the struggle."

However, as became evident during the TWA hostage crisis, the more pragmatic and Western-educated Mr. Berri has himself been facing a challenge to his leadership within the Shi'ite community posed by fanatical, pro-Iranian fundamentalist groups such as the Hizbollah. Some of the latter apparently have been so blinded by hatred that they make no distinction between Israelis and Jews in general, despite Ayatollah Khomeini's clear injunction that under an Islamic Republic Jews and Judaism are to be respected, so long as they do not actively aid "the Zionist enemy."

The family of one of the Jewish hostages, Haim Cohen, is of Persian origin and he holds an Iranian passport. They have appealed to the Iranian authorities

Continued on page 13

U.S. Arab leader slain

CALIFORNIA — Following his justification of the Palestine Liberation Organization's role in negotiating the surrender of the hijacked ship, the Achille Lauro, the West Coast leader of the American-Arab Anti-Discrimination Committee was killed in a bomb blast that ripped through his office. Alex Odeh, 41, had appeared on a California television station discussing the seajacking and called Yasser Arafat a "man of peace." The next day a bomb exploded in the offices of the 13,000 member American-Arab Anti-Discrimination Committee, killing him and injuring eight others. No group claimed responsibility for the attack, but the national chairman of the Jewish Defense League, Irv Rubin, said, "The Jewish Defense League cannot cry about this act...Our tears have all been used for the mourning of Leon Klinghoffer, a 69-year-old wheelchairbound Jew who was brutally slaughtered and his remains thrown into the Mediterranean by PLO terrorists." The American Jewish Congress has condemned the attack.

Kahane sues to get citizenship

NEW YORK — Israeli Knesset member Meir Kahane, who was recently stripped of his U.S. citizenship, is suing the federal government to get it back. The 53-year-old Kahane had his citizenship removed because he became a member of another government, which is prohibited under United States law. In papers filed by an American Civil Liberties Union lawyer in Brooklyn, N.Y., Rabbi Kahane claims that his citizenship should be restored because he never relinquished it. Kahane frequently travels to the United States for fund-raising tours.

Justice Department knew of crimes

NEW YORK — Transcripts never released by the Justice Department of their interrogation of Arthur Rudolph, the former NASA rocket engineer who gave up his American citizenship and returned to West Germany, reveal that he admitted requisitioning slave laborers and knew that they were dying of maltreatment at the factory where he directed rocket building for Hitler during World War II. According to a Jewish Telegraphic Agency report, the transcripts show that Rudolph admitted committing acts which constitute crimes against humanity under the Nuremberg charter. Rudolph, who directed the Saturn moon rocket program for NASA, returned to West Germany and surrendered his U.S. citizenship in March 1984 as part of an agreement by which he avoided standing trial on U.S. Justice Department charges that he had worked slave laborers to death at a German V-2 rocket factory. More than 20,000 prisoners died at the concentration camp connected to the factory.

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Pilgrimage to Poland

A boy comes of age — and teaches everyone a lesson

AN ESSAY

By IRVING GREENBERG

One of the saddest moments of recent Jewish communal life occurred in Cracow, Poland on Sept. 7, 1985. Rabbi Emily Korzenick rose to greet Eric Strom on the Occasion of his bar mitzvah — the first bar mitzvah in a decimated and aging Jewish community of Cracow in 30 years. As she strode onto the Bimah, one Rabbi Nachum Elbaum, who had come from America purportedly to represent Orthodox interests, pulled her tallis off — to prevent what he considered a desecration of that holy place. The bar mitzvah's grandfather gave her another tallis and she began to speak. Elbaum said several times, "But ladies cannot speak in the synagogue." Korzenick completed her homily, nonetheless.

The saddest part of this incident was not the shame of such a spectacle on the front page of The New York Times. Nor was it Elbaum's pathetic inability to offer a credible rationale for his objections. The truth is that the symbolism and inspiration of a bar mitzvah in Cracow — 40 years after the Holocaust — transcends the embarrassment. The saddest revelation of the incident is the extent to which the Orthodox and the rest of the Jewish community now live in two worlds which lack both an elementary basis of common speech and some mechanism of reconciling conflicting visions of reality.

The entire episode started with an extraordinary mission of New York City's Federation of Jewish Philanthropies that spent Yom Hashoah (Holocaust Memorial Day) at Auschwitz and Yom Haatzmaut (Independence Day) in Israel. In talking with the Cracow community leadership, the mission's members were deeply moved when told by Mrs. Jakubowicz, the unofficial Jewish grand lady of Cracow, that the Jews (average age 78) were eager for some experience of Jewish life. The social welfare help they receive is, in effect, custodial care for a dying community. A group of the mission participants determined to do this mitzvah for the community and personally pledged the funds for the cost of sending an American boy to have a bar mitzvah in Cracow.

Anyone who has spent time in Eastern Europe will identify with their response. My wife and I visited the Soviet Union in 1976 for three weeks. As we visited synagogue after synagogue the average age (in the upper 60's) was a constant shock because it gives a pervasive sense of death and dying. (In the Soviet Union, the young avoid synagogue because it would destroy their careers; in Poland there are practically no Jewish young people left.) After Russia, we arrived in Copenhagen for Shabbat. We went to synagogue early before services began. The first local persons to enter were a father and a young child about six who skipped down the aisle in front of him. At the sight of this sign of life, I burst into tears.

Most of the Bar Mitzvah sponsors were Reform Jews. One of them met Rabbi Emily Korzenick and, through her, an attractive young Bar Mitzvah boy, Eric Strom, willing to undertake the mission.

The group did not go looking for a Reform (or as it turned out, a Reconstructionist) bar mitzvah boy or rabbi — but if this was the right Bar Mitzvah, so be it. A generation ago, Reform Jews had Orthodox parents or grandparents and they frequently felt guilty or apologetic for Reform practices. Now, this group felt no apology was needed for a woman rabbi. They were sensitive to the Cracow community's feelings. They teleaxed the information — including the fact of a woman rabbi. It was agreed that an Orthodox man, a survivor, would accompany the family and lead the service. Rabbi Korzenick would come too and speak at the appropriate time.

A month before the bar mitzvah, the story of the forthcoming ceremony appeared in the Anglo-Jewish press and finally was picked up in right-wing Orthodox circles. For their part, these Orthodox understood only one thing. The great synagogue of the Rema (Rabbi Moses Isserles, 1525-1572) was to have a bar mitzvah led by a non-Orthodox woman rabbi. Rabbi Moses Isserles is the great Orthodox Posek (Decisor) of Polish Jewish history. His extended commentary and glosses made him co-author of the Shulchan Aruch — the authoritative code of Jewish law which guides Orthodox practices to this day.

The thought that a non-Orthodox rabbi — they do not recognize them as rabbis — and a woman at that — would lead the service struck them as travesty. For them, there was no sense of the joy of the bar mitzvah, there was only a sense of desecration. Still less, was there any empathy for the ethical propriety and gain in dignity which the average non-Orthodox Jew perceives in a woman rabbi's role. There was only outrage at this aggressive incursion by Jews, lacking in learning and observance, into a synagogue which had followed Orthodox practice for centuries. A strong protest was put out in the name of Rabbi Moshe Feinstein, Dean of the Orthodox decisors in America.

The Cracow Jews are for the most part not Orthodox; they follow that practice mostly out of respect for their past tradition. They do receive help and their cemeteries have been kept up with the help of Orthodox groups such as Agudat Israel. Once the protest was made, they did not wish to offend any group. For their part, the Americans were eager to avoid a public confrontation. They felt bad that the Orthodox felt bad, but they weren't going to repudiate a woman rabbi for being either non-Orthodox or a woman. In consultation, the idea of switching the bar mitzvah to the normally closed Tempel Synagogue was worked out.

The switch did not mollify the Orthodox. There is no mechanism for dialogue, for discussing religious differences between Orthodox and non-Orthodox Jews, particularly none at the level of rabbis and theologians.

At the end, the right pressured the leadership of the (Orthodox) Rabbinical Council of America to speak out. Were there serious alliances or contact between the groups, the RCA might have

suggested, privately, letting the shift of location serve as a solution to avoid public controversy. Or, it might have privately expressed some understanding of the differing perceptions of Orthodox and non-Orthodox Jews and suggested that for the sake of peace, Rabbi Korzenick withdraw. In the absence of any restraining alliances, the RCA instead elected to go with the right-wing and issued a public blast stating that for a Reform or Conservative rabbi to officiate at the Remu Synagogue, "would be a betrayal of Jewish history." This brought in angry counterblast from Rabbi Alexander Shapiro, head of the (Conservative) Rabbinical Assembly. Shapiro has been trying to create bridges between the groups but such a total denial of rabbinic dignity to the non-Orthodox evoked this strongest condemnation — which further clouds chances for dialogue.

Rabbi Korzenick and the Strom family came seeking as peaceful a ceremony as possible with them. They brought a male survivor capable of leading an Orthodox service to officiate. Then it was discovered that Nachum Elbaum, a New York businessman and travel agent, had arrived claiming to represent Orthodox organizations. To this day it is not clear that Elbaum was asked to represent any Orthodox group or rabbi in this matter. Elbaum has not been a practicing Orthodox rabbi. To the press and the Polish authorities, apparently, anybody with a beard and traditional garb is an authoritative Orthodox rabbi. To avoid confrontation, Korzenick allowed Elbaum to run the services Friday night and Shabbat. She sat in the women's section until Eric Strom finished his bar mitzvah portion and called her down. The ugly scene followed.

Such is the current political balance in the Orthodox community, that despite a widespread sense of chillul hashem (desecration of God's name) in the entire incident, not a single leading Orthodox rabbi disowned Elbaum's embarrassing outburst and confrontational intervention. Nor did any express some sense of the beauty of the bar mitzvah symbolism or even some understanding of how the situation developed. Nor did any leading non-Orthodox rabbi or leader express either some understanding of the Orthodox dilemma or regret at the (unintended) slight to current halachic practice and Orthodox sensibilities. As a result, a ceremony that should have brought pure joy and uplift to all of world Jewry has been besmirched and another wedge driven between Orthodox and non-Orthodox Jews.

The conclusion is clear. Unless serious dialogue — halachic, philosophical, communal — is stepped up soon, the creation of two separate worlds of discourse and emotion precedes apace. The prospects of splitting apart on a much more serious issue grows steadily grimmer.

(Irving Greenberg is President of "CLAL" — the National Jewish Center for Learning and Leadership.)

Pleasant 'Green Fields'

By IRENE BACKALENICK

If you are given to nostalgia or have a desire to re-examine your roots, then "Green Fields" may be just the thing for you.



Billed as a pastoral romance, the play deals with Jewish country folk of 19th century Eastern Europe. It is now in revival at the American Jewish Theater, at the 92nd Street Y in New York.

Written in 1923 by the prolific Yiddish writer Peretz Hirschbein, the show enjoyed great popularity at the time, running for months at the old Madison Square Garden. For the first time, audiences were introduced to naturalism, rather than melodrama, and saw the Jews in a rural setting rather than in villages and cities.

This particular version is an English translation by Joseph Landis and has enjoyed several productions in recent years at both the AJT and the Jewish Repertory Theater at the Mid-town Y.

The play is particularly significant to the AJT and the 92nd Street Y, because Omus Hirschbein, son of the playwright, is director of performing arts at the Y. And it was he who invited the AJT to join the Y in 1978, when the group performed "Green Fields" at the time.

But whether the play will have equal significance for audiences — particularly audiences of today — is another matter. Audiences of late have been inundated with Yiddish-based theater, and another drama of the same genre needs very special

qualities to compete. For example, it must be enhanced by marvelous music or great humor.

"Green Fields" does present a rural setting, but, on the whole, does not mine new territory. The best that can be said is that it is a charming love story of two couples, who experience minor setbacks on the road to happiness. Ultimately, like a good Shakespearean comedy, all's well that ends well. Since the playwright, unlike Shakespeare, provides no deep characterization, philosophic comment, or poetic expression, the play must stand or fall on its plot and setting.

All of which is not to say that "Green Fields" does not provide a pleasant evening's entertainment, particularly if one longs for a bit of Yiddishkeit. And, from all indications, the material is authentic. One does get a sense of the cultural milieu, the values of that time and that place.

The current AJT production is faithful to the original material. The simple stage sets by Eugene Gurliitz are highly effective, although one viewer was heard to remark, "The thatched house is authentic, but not the well. They didn't have pumps, just buckets that they lowered into the well. My aunt told me so."

Stanley Brechner directs an able, all-Equity cast of nine. Particularly affecting is Robin Morse as Tsine, the young girl, and the scenes between her and the mother, played by Rebecca Schull, are strong indeed. They are well supported by Herbert Rubens as the father and Matt deGaron as the older son. And 12-year-old Peter Smith, playing the younger son, is a delight and a thorough-going pro.

The American Jewish Theater's "Green Fields" runs through November 10, and tickets are available through the 92nd Street Y.



Robin Morse, Rebecca Ellens and Rebecca Schull in "Green Fields" by Peretz Hirschbein at the American Jewish Theater of the 92nd Street Y.

By JACOB NEUSNER

In this column in my story of 1984, I referred to my being disinvented by the Israel Historical Society after submitting a paper I planned



to read at a meeting in Jerusalem to which they had invited me. I accused the Israel Historical Society of disinviting me because they did not like what I was going to say in my lecture, which was that all work published in Zion, their journal, in Talmudic history, was based on false premises as to method and evidence.

I was wrong.

Dr. Avi Yekutieli, executive director of the Israel Historical Society, on August 12, 1985, wrote a letter to New Traditions, making a statement of his own on the matter.

After conceding that I really was invited and did accept and did send my lecture, he states:

"This was the situation until December, 1983. That month an article of Prof. Albert Baumgarten on the Pharisees appeared in the Journal of Biblical Literature and made no reference to Prof. Neusner's research. This precipitated a violent reaction on the part of Prof. Neusner which far exceeded academic disputes. Prof. Neusner sent vicious and vitriolic letters to scholars around the world attacking, *inter alia*, researchers of the Hebrew University totally discrediting them and implicating them for what someone else had or had not written. Not fearing scientific controversy in the search for historical truth, but reticent to disrupt the conference with personal polemics, the Conference Committee resolved to cancel Prof. Neusner's participation. On these grounds, and these alone, did I then assume the unpleasant task to cancel Prof. Neusner's invitation. Moreover, out of desire to minimize the whole affair and to avoid invidious comparisons, it was further decided to confine our conference to scholars residing in Israel during 1984."

Dr. Yekutieli contributes his side of the story — there are always two sides — and so makes possible that long-postponed public exchange that indeed permits the matter to come to a conclusion. He makes two important points.

First, I was disinvented because of a matter having nothing

to do with the Israel Historical Society.

Second, the Israel Historical Society then lied about its reason for disinviting me.

My original contention, that I was disinvented because the hosts did not like what I proposed to say in the lecture I sent them, proves false. I was disinvented for quite extraneous reasons. I gave my colleagues in Jerusalem too much credit, in assuming that scholarly issues were pertinent at all. Personalities and politics, not scholarship, turn out to have predominated. As Dr. Yekutieli tells the story, these are the stages:

1. I was invited to give a paper, which I sent, upon request, for translation.

2. On an unrelated matter having nothing whatsoever to do with my lecture or with the Israel Historical

not hold it against Dr. Yekutieli that, to save face, he lied. Everybody does.

Second, Dr. Yekutieli says the Society was "reticent to disrupt the conference with personal polemics." I am not one who disrupts conferences with personal polemics. Other people have done that to me, I have not done it to anyone else. Anyone at the 1984 Chicago meeting of the Society of Biblical Literature knows who disrupts conferences and who is the victim of campaigns to suppress discourse. As it says in the Talmud, "this one accuses the other of his own faults."

Still, let us close on a positive note. Dr. Yekutieli has made a bona fide public statement, which, in his context, takes guts. I believe he has done his best, as he says in his letter, "to see the issue terminated." So far as, in

In the end, learning, not politics or theological or personal prejudice and preference settles the issues. That, I think, accounts for much that has happened during the past 25 years. For few any more believe that the world is flat.

Society, I wrote a letter to some people in Jerusalem, who got very mad.

3. The Israel Historical Society disinvented me.

The connection between No. 2 and No. 3? I made some people mad as hell, so what did they do? They got the Israel Historical Society to get even for them by disinviting me, and the Society obliged by doing so.

It follows that some rather junior colleagues in Jerusalem made up their minds to use the Israel Historical Society to get even with me for telling them off. No one can blame them for wanting to do so. All of us in our fantasy lives enjoy dropping atomic bombs on our enemies. But it is bizarre that our friends in Jerusalem really acted out that fantasy. In the real world people do not use public resources in pursuit of private vendettas — and then admit it. In Jerusalem as well as in some Jewish scholarly circles in this country, they do exactly that. They even boast about it!

Dr. Yekutieli makes two important points.

First, he claims that the Society invited overseas scholars only if they were resident in Israel during 1984. But I know of at least two colleagues who were not disinvented, and who were not resident in Israel during 1984. They can choose to identify themselves if they wish. Dr. Yekutieli and I both know who they are. But that is a minor detail, and I do

a scholarly discussion, it is possible, justice has been done. How so? We have now had a full and civil exchange of views. The world knows. People can make up their minds. So the issue is terminated, as Dr. Yekutieli wishes.

I forgive the Israel Historical Society and Dr. Yekutieli for permitting themselves to fall victim of the selfish use of a public scholarly organization for a private vendetta, even though a great opportunity for scholarly dialogue was thereby destroyed, lost for good. I would have enjoyed debating with colleagues in Jerusalem about those questions of method that have divided us for so long.

But, in all candor, for my part I ask Dr. Yekutieli's forgiveness for my role in provoking some of his more junior colleagues into forcing the Israel Historical Society to disinvite me. I should have trusted the scholarly world to see the difference between politics and scholarship, between political citation of works of "our crowd" and academic discourse on matters of description, analysis and interpretation.

For in the end, learning, not politics or theological or personal prejudice and preference, does settle issues. That accounts, I think, for much that has happened, despite the old guard, during the past 25 years. For few any more believe the world is flat.



Shanghai Boy Scouts saluting the U.S. Army mission as it entered the Shanghai Ghetto in 1945.

Shanghai Jews: A China

By ILLO L. HEPPNER

On Sept. 3, 1945, the U.S. Army's Goodwill and Rescue Mission entered the Shanghai Ghetto, officially ending that phase of Holocaust history. Actually, the Japanese guards had disappeared 10 days earlier. We have a photograph of the ceremony — Ernest, my husband, and I were there. Forty years later to the day, a reunion of Shanghai Ghetto survivors took place at the Concord Resort Hotel in Kiamesha Lake, New York. We were there, too.

Turning into the beautifully landscaped drive of the hotel, we suddenly became apprehensive: Why do we want to resurrect the past, the miseries almost forgotten, and renew acquaintances with people with whom we lost contact? We reminded ourselves that we had come to meet old friends from Iceland, Australia and Rhode Island, parked the car and began an unforgettable, emotionally wrenching and wonderful three days.

Entering the lobby of the Concord Hotel, we easily found the registration desks, displaying alphabetical listings of the 800 attendees (with space provided to enter maiden names and former names for the ones who had changed them), nametags and some Ghetto photographs. I casually glanced at a picture and my father looked back at me out of a group photo of the board of directors of the Jewish Community Organization, which governed the Ghetto. Goosebumps ran down my spine. No time to think, though as someone shouted, "Hey, Illo — remember me?" A big hug, and the reunion

had begun in earnest.

Shanghai, China, was an international city back in 1938 and central European Jews, fleeing Nazism, needed only the fare to get there. No visa requirements, no affidavits, no quotas. So, between 1938 and 1941 about 18,000 refugees poured into Shanghai, a city of about 4,000,000. The majority settled in Hongkew, a part of the city that had been partially destroyed during the Sino-Japanese war, and where penniless arrivals were housed in camps, hastily converted warehouses with dormitory-style living arrangements, and where housing (one room per family) was more affordable for the newcomers.

On the day they bombed Pearl Harbor the Japanese marched into the International and French sectors of Shanghai and placed the city under military occupation. In 1943, giving in to German pressure, they forced refugees like my parents and myself, living in other areas of the city, to give up their apartments and move into squalid rooms in already overcrowded Hongkew. The Japanese put a barbed wire fence around the less than square mile area and declared it "Designated Area for Stateless Refugees." It was a ghetto.

The Hongkew Jewish community was unique. Despite hardships and deprivation people managed to rebuild destroyed shops and start small businesses. There were three daily newspapers and numerous magazines, a chamber orchestra, theater groups and lectures on many subjects. School, synagogues and a hospital were established. For the survivors who eventually went on to Israel, life in the ghetto was a foretaste of life in a Jewish state.

At the Concord Hotel in New York, the theme of the reunion was "Alive with Pride in 85." We survived the hunger, deprivation, abuse, tropical heat, diseases and, in the end, the American bombs, with our pride intact and the ability to make new lives for ourselves wherever we went. While most survivors (now about 2,000 left) live in the United States, people came to the reunion from Canada, Australia, Israel, Iceland, Austria and Germany. I was surprised to hear so little German spoken; conversations were in English. The three days of the reunion were purposely left unstructured; it was to be a family reunion, a get-together of our Ghetto family, a time to renew old friendships and to remi-

Illo L. Heppner was married in the Shanghai Ghetto, and came to the United States in 1947. She lives in Indianapolis.

Odyssey

nisce.

Before the motzi at our first dinner together, there was a minute of silence to remember the close to 3,000 we lost during those years, among them my mother, whose grave I could not visit even if I were to travel to Shanghai, since a housing project now stands on the site of the cemetery.

We spent a lot of time reading nametags — there is the memory of a face, a name — but it takes a while to put it together. A gray-haired lady read Ernest's nametag, threw her arms around him and exclaimed in German, "Your dear mother was a good friend." — He did not remember her, and we did not see her again during the three days.

We met the friends we had come to see, then went to our room to get settled and ready for the cocktail party. And what a party it turned out to be! As Ernest headed for the bar to get us drinks, I headed for the buffet table. Neither one got there: we each ran into old friends, people we had lived and worked with both in Shanghai and, after liberation, in Nanking as U.S. War Department civilian employees with General George Marshall's Advisory Group to the Chinese Armed Forces. As we worked our way back into the hubbub (minus food and drink), we met midway, each trying to pull the other in a different direction: "Guess who's over there..."

We have changed, and yet we have not. We are 40 years older, but we are still the persons we were then. It is the pictures of the grandchildren — shown by everyone to everyone else — that tell the tale. Many brought wives and husbands, married after the Shanghai years, children and even grandchildren to share in the experience. They were just as excited as we to meet their spouses' friends and learn more about their youth.

In stark contrast to other gatherings, the major topic of conversation was one's age. "How old are you? No wonder I don't know you — but you must know my sister or brother..." was heard everywhere. Forty years is a long time — we were teenagers when we "went in" and newlyweds when we were liberated. When you are 17, you do not associate with 14-year-olds, nor do you know the 20-year-old group; we are the "in-

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The Shanghai story comes to television

By ELLEN MARY SCHANTZ

Woodrow W. Clark, Jr., president of Woody Clark Productions, Inc. in San Francisco, sees the Jewish people as survivors who fought Nazi persecution with ingenuity and knowhow, not with guns and violence. Clark discovered the perfect example of Jewish spirit among nearly 20,000 Jews who fled to Shanghai, China, from Germany and other Central European countries between 1933 and 1941. In a city of promiscuity, foreign language and strange culture, they founded a community that endured until the Chinese communist revolution began in 1949.

Clark has decided to bring this moving story to public attention in an eight-hour mini-series for television rather than a feature film as that the Shanghai experience may be presented in depth. It is based on the adventures of former Shanghailanders now living in the United States who have volunteered their stories.

To recreate the immigrants' lives, Clark will use composite characters. The production will include many teenagers, adults in their late 20s and 30s, and older people who faced a new life in a strange land, he explained in a recent interview.

"It's a story about Jews who didn't have the Holocaust experience," Clark said. "But their experience was just as painful. Yet it's not one of those stories that makes you feel guilt and pain." He added that he hopes to see the series on the air in less than two years.

In 1933, the teeming city of Shanghai was the world's seventh largest port with 4 million Chinese and 100,000 foreigners, including 60,000 Japanese. Some Ashkenazi and Sephardi Jews, including the Rothschilds and the Sassoons, had called Shanghai their home for more than a century. Engaged in banking and trading, the highly successful Sephardim had built two grand synagogues there in the 1920s.

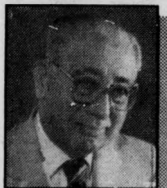
The only place Jews could escape Hitler and the Nazis without waiting for clearance of any kind was Shanghai, where the Japanese had been the real power since the Sino-Japanese hostilities of 1937. The Chinese "scorched-earth" policy of burning everything so that the enemy could not profit from aggression had leveled the city's Hongkew sector. Since they could leave Germany with only personal belongings and a limited amount of cash, Hongkew was the only place where many refugees could afford to settle.

Continued on page 13

Living the Israeli dream

By RABBI SAMUEL SILVER

In the offices of Time magazine (which often seems anti-Israel) there functions a complex color computer which costs a million dol-



lars. This highly specialized computer is the invention of a colorful and ingenious Israeli named Ephraim (Afi) Arzi, who is profiled by A. Ben-Ami in the Yiddisher Kemper.

Son of an Israeli engineer, Afi was thrown out of two schools as a youngster because of misbehavior to the embarrassment of his parents, but he had already exhibited a flair for mechanics, with all kinds of equipment in his basement. He then enlisted in the Air Force and was sent to radio school. Out of the army, he fought his way to the U.S. and talked his way into admittance to the Massachusetts Institute of Technology, though he lacked a high school diploma and knew little English.

Upon graduation, he began to work on computers and enlisted nine former Israelis to form a company called SateX, which now produces machines for textile firms as well as computers. SateX's did business of \$150 million last year and now has outlets in Boston, Brussels and Tokyo. A new plant was recently built in Herzlia, Israel. Business experts predict the company will shortly become a half-billion dollar enterprise and recently one-time school dropout Arzi, now 47, was given an honorary doctorate by Israel's M.I.T., the Technion Institute in Haifa. Moaned his mother, "how I wish my husband had lived long enough to see Afi get his degree."

White Rose

"The White Rose" is the name of a student group which agitated against Nazism during the Hitler era in Germany.

Stirred by the indifference of most Germans in the face of Nazi brutality, the students conducted undercover operations against the regime. In the wake of the "Bittburg Blunder" the American Jewish Congress created a foundation which will honor anti-Nazi Germans and make more familiar the extent of Nazi atrocities

to launch the foundation. The Congress staged a dinner in New York last June and brought from Germany members of the White Rose and relatives of some who had died a martyr's death in the movement.

Franz Joseph Miller and Inge Eicher from Munich described some of the White Rose activities. Annalitz Knup-Graf told about the death of her brother, Willy, at the hands of the Gestapo.

All the visitors extolled the founders of the White Rose. Foundation are Martin Kornreich. Head of New York's UJA; Joel Boyarsky, a UJA governor; and Tom Vladeck, a banker, according to the Forward.

Christopher Yiddisher

Ripley would have loved to tell the world that there's a fine Yiddish scholar whose first name is Christopher.

Christopher Hutton, we learn in the Forward, is one

of the instructors at the annual summer program in Yiddish at Oxford University.

Sponsored by the Oxford Centre, the program involves intensive course in Yiddish at the famed British school. This year, the program brought 87 students from twelve countries to study mame lashon. Heading the project are Dr. David Patterson, who teaches Yiddish at Oxford and Dr. David Katz, an Oxford fellow. Guest speaker was Prof. Dov Noy, of Hebrew University.

Besides Hutton, the faculty included Elinor Robinson, an author; Yitzhak Naborski, who teaches Yiddish at the Sorbonne; Dov-Ber Kerler, a native of Moscow; and Katz.

The Forward write-up has it that Christopher Hutton is working on two doctoral dissertations in Yiddish linguistics at Oxford and Columbia University. Is he Jewish? The Forward doesn't say.

(Rabbi Samuel Silver can be reached at 16553 Boca Delray Dr., Delray Beach, FL 33445.)

Reform movement to consider all day schools

Continued from page 2

He stated that it was important to consciously fight assimilationist trends, and it could be done in a non-Orthodox framework.

In direct response to Gamoran's speech, Rabbi Victor Reichert saw the day school as anti-democratic and a place that would narrow Jewish loyalty. "The day school is a withdrawal into the shell of separation," he said. Others called the day school idea "not American-minded" and "European-minded." Some even viewed the day school as a threat to the survival of public schools.

In 1961 Rabbi Maurice Eisendrath, president of the UAHC, raised the issue of Reform Jewish day schools with the UAHC Board of Trustees. Four months earlier, some 52 rabbinic students and faculty of the New York campus of Hebrew Union College-Jewish Institute of Religion had petitioned the UAHC's Commission on Jewish Education to establish "liberal Jewish day schools." Eisendrath hoped that the 1961 Biennial Convention of the UAHC would pass a resolution in favor of Reform day schools. The 1961 Biennial, however, did not. The 1963, 1965, 1967 and 1969 Biennial Conventions also failed to pass similar resolutions.

By the time of the 1971 Biennial Convention, how-

ever, two Reform Jewish day schools, one at Rodeph Shalom in New York City and the other at Beth Am in Miami, were in existence. The resolution put forward during that convention, while confirming the Union's support for high quality public education, passed without much debate.

Now 14 years later, the Reform Movement will again tackle this issue which has raged in the Jewish community for more than 140 years. The 1985 Biennial of the UAHC will include debate on yet another Reform Jewish day school resolution, only this time there are some very significant differences from past history. Today eight Reform Jewish day schools exist. These schools, along with a strong Conservative Jewish day school movement, constitute a very viable alternative for parents seeking a liberal full-time Jewish education for their children. No longer will the Reform Movement debate the creation of such schools for it is now a moot point. This resolution will seek to add the Movement's "official stamp of approval" on the existing Reform Jewish day schools and call for the creation of other, autonomous schools. It will also allow for the UAHC's Department of Education to support these schools with staff, time, and resources.

FLASHBACKS IN JEWISH HISTORY

A Royal Court Jew

By RABBI A.P. BLOCH

April 6, 1773 — Daniel Itzig, Prussian Court Jew, was granted exclusive rights to establish leather factories in Brandenburg.



Itzig played an important role in the industrialization of Prussia. Mainly an agrarian country, Prussia's economic development was hampered by the privileges of a semi-autonomous mercantile class and medieval craft guilds. Newly evolving economic theories advocated the establishment of industry as essential to the creation of capital and the relief of chronic unemployment and the crushing poverty of the masses.

Eighteenth century political trends undermined the theory of a divine right of monarchy. The king's powers derived from his subjects. Accordingly, no quasi-independence vested in feudal organizations could be permitted to interpose between the king and the citizenry. Municipalities lost all their vestiges of independence. The same was true of the Jewish community, which came under the direct control of the government in the conduct of its internal affairs.

The kings of Prussia, de-

spite their aversion to Jews, came to depend on Jewish entrepreneurs to industrialize the country. They possessed the financial and managerial skills that the German aristocracy and merchants had failed to develop. The king also needed "loyal" Jews to watch over the affairs of the Jewish community. The stage was thus set for the rise of Daniel Itzig and other men of his caliber.

Daniel's father, Isaac, was a Polish horse dealer who provided horses for the Prussian royal stables. However, he was denied the right of residence in Berlin. Daniel bought this privilege and was placed on the list of "Protected Jews."

During the Seven Year's War (1756-63), Itzig minted the royal coins and was the largest importer of gold and silver. He acquired iron foundries and tin factories. Due to his extensive holdings he was reputed to be the wealthiest Jew in Europe. In 1764 he was appointed Elder of the Berlin Jewish community; in 1791 he became the first Jew to be naturalized, enjoying full rights of German citizenship.

Itzig used his influence to bring Jews into Prussia. He founded a free talmudic school for poor children, endowed poor brides, maintained scholars and published their works at his expense. His palatial home included a library and a synagogue. The royal gardener designed his garden, which became a tourist attraction for many years after his death.

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Shanghai Ghetto survivors' reunion

POSTMARK ISRAEL

Continued from page 6

between" generation, which turned out to be the seniors at the reunion. There were not too many of the older group, although one 90-year-old was present. The reunion was arranged by the Ghetto "children" who had attended the Ghetto school, now in their 50s.

Many of us brought pictures. The second floor lobby was dotted with small groups huddled over various albums. Someone had a photo of us in front of a pagoda — I recognized myself by the plaid skirt I wore for years.

One highlight was the showing of a videotape of Hongkew. Gary Heimann of West Hollywood, Calif., had gone back to Shanghai and taken his camera to record the voyage into the past. Starting with his room in the Peace Hotel and a still ever-present cockroach crawling on the wall, he took us on a taxi ride through the downtown section of Hongkew. His explanations were short and he faithfully recorded the accompanying sounds, from the music in the cab to the traffic noise and chatter in the streets. I was grateful a camera cannot record odors. Heimann walked every street and every lane (alleys between streets, which, in turn, divide into alleys leaving every spare inch for housing) pointing out where certain refugee shops had been located, whom of his friends had lived in which house, what had become of the camps, the hospital, the school, the synagogue. We recognized the house we lived in. The movie house is still there although, he said, it will not be used for High Holiday services this year. So is the police station where Goya, the Japanese Ghetto commander who called himself "King of the Jews," ruled over every aspect of our daily lives, granting favors or slapping people as his mood of the day dictated. We marveled at Heimann's memory and the effort and work required to put this documentary together. Truly a "labor of love."

An honored guest and speaker at dinner one evening was Mr. Yosef Yaakov, Consul General of Israel, a former Shanghailese, whose opening remark was that we all look a lot better fed and better dressed than when he last saw us in Hongkew.

One of the highlights of the Ghetto years was the weekly soccer match between Berliners and Viennese. So, 40 years later, they formed teams again, middle aged, and off they went to the football field. With one minor injury, Vienna won 1-0 — someone told me Berlin lost because I was not there rooting for them.

Ernest was a member of the 13th Rovers of the British Boy Scout Association. This



Shanghailanders look over old photographs at their New York reunion.

oldest troop played a significant role by organizing the Ghetto youth into boy scout and girl guide troops and providing them with recreational opportunities and outings. Later, their main goal was to resist Japanese attempts to indoctrinate the youngsters into their philosophy, this forced the scout activities underground. We were amazed at the number of scouts and guides present.

We had picture-taking day as well. At lunch announcements were made: group photos of the soccer team at 2:30 on the patio; the scouts and guides at 3:00 school groups, the Betar, and so on. The scouts assembled. Someone shouted "sing something!" so they started "Auld Lang Syne," not quite in tune. It began to pour. Safely inside and crowded into a corner of the lobby, Fred Mittler of Cranston, R.I., made a short speech. At the end he mentioned the names of those who are no longer with us — one name, then another...one by one people called out more names. It was very emotional moment. I could not help thinking how very fitting it was to remember those years with an impromptu memorial service in the lobby of the Concord Resort Hotel!

The Concord is famous for its shows and entertainment. We managed to see one show on the last night. The other nights were spent visiting and catching up with old acquaintances. After all, one can always see a show, but when do we have the opportunity to get together?

According to Curt Pollack of Sherman Oaks, Calif., who, with a committee of six persons from the West and East Coasts spent two years organizing this reunion, we may have the opportunity in three years. Plans are already underway to hold the next reunion in Israel to coincide with Israel's 40th anniversary. The committee did a monumental job putting together this well-organized meeting and they deserve our sincere gratitude. They gave unstintingly of their time and personal resources to make it possible. Why did they do it? Pollack said it was to retain the feeling of unity and belonging and to keep the close ties that bind us together as long as we live.

In that they succeeded. We certainly came away with pride in the accomplishments of the Shanghai Ghetto survivors and we know that all our children and grandchildren will make sure that this chapter of Jewish history will not be forgotten.

Number of Ireland's Jews declining

DUBLIN, Ireland — Irish Jewry is on the decline, according to a study published here. In 1961 it has 3,255 Jews; in 1981, 2,128. Dr. Stanley Waterman, who holds the chair of geography at Haifa University, Israel, gives his reasons for the decline: the limited choice of marriage partners and the narrow opportunities for professional advancement by

the comparatively high proportion of university graduates who believe they will fare better abroad.

Other reasons given: low birth-rate, aging and marrying out. Nevertheless, Dr. Waterman says it is "truly remarkable that Dublin, in 1985, still has four functioning synagogues and a wide range of communal activities."

The Left against religion

What began as a dramatic and stirring rescue of the Ethiopian Jews has unfortunately degenerated into a miserable spectacle of a confrontation with the Chief Rabbinate and a prolonged strike and demonstration by the Ethiopians on the Streets of Jerusalem.

The disgraceful aspect of the whole procedure is that the Ethiopians were used and abused for selfish political purposes which had nothing to do with what they thought were self-respect and dignity. Politically naive, and unaccustomed to Israel's ways, the newcomers were shamelessly exploited by leftist and atheist circles in Israel that regarded this as an excellent opportunity to bait the rabbinate and possibly weaken its power.

The leaders, the organizers, the planners, the brains behind the entire demonstration, and perhaps the financiers as well, were the political leaders of Israel's extreme left. Precisely those Israeli politicians who have been most outspoken in their opposition to religion, and waste no opportunity to undermine, degrade and ridicule Jewish tradition were suddenly transformed into the defenders of the honor of the Ethiopian Jews. The entire exhibition was a disgraceful manipulation of the black Jews.

They were rescued and brought to Israel as Jews. They were welcomed and recognized as Jews. Yet, to set at rest any doubts that might still have remained, and to prevent their status from ever being questioned in the future, the Chief Rabbinate asked that those seeking to wed should undergo a symbolic ceremony — not a conversion, as has been maintained, but a figurative step that could well be hailed as marking their return to the main body of the Jewish people after their separation of two millennia. Indeed, if the rabbis had been more imaginative, the ceremony could have been presented in a form that the Ethiopians would have rejoiced to take part in.

Instead they were incited into opposition. Hashomer Hatzair and other leftist and atheist groups in Israel derived great satisfaction from their personal onslaught against organized religion. They care little that they have caused perhaps irreparable harm to the spirit and morale of the Ethiopian Jews. — A.C.

JEWISH GENEALOGY

By IRWIN M. BERENT

Readers who are interested in tracing their family roots may send their requests to Genealogy, Jewish Post and Opinion, P.O. Box 449097, Indianapolis, IN 46202.

Carol Sidofsky, of Winter Park, Colo., whose inquiry was answered in last week's column, says she is also interested in finding out about her father's side of the family: "My father's father was named Isadore Sadowsky. My grandfather came to New York City's Lower East Side approximately 1902 or 1903. He had lived in Slutsk, Russia (maybe also Minsk). I believe he belonged to either a 'landmanshaft' and/or burial society and/or synagogue called 'Slutsker.' What does Sadowsky mean? What is its origin? Was it something else formerly? I'm trying to find any other Sadowsky who might be related to me. My grandfather married Fannie Sheibar (not sure of spelling). My father's name got changed by an elementary school teacher who spelled it differently."

You bring up an often important source for Jewish genealogical research: landmanshaftn. There may well be surviving members of the Slutsker landmanshaftn as well as extant records. The United Jewish Appeal (Suite 933, 130 East 59th Street, New York, NY 10022) deals with these groups and could probably tell you the name and address of its officers. Also, you might contact the Lithuanian Survivors of the Holocaust through Mr. and Mrs. Raphael Koven (245 E. 80th St., NY, NY 10021). According to the Fall 1983 issue of ROOTS-KEY, you can locate officers of defunct landmanshaftn or burial societies by contacting the New York State Business Liquidation Bureau (116 John St., NY, NY 10028). Under the insurance laws of New York State, all fraternal organizations are required to list liquidations with this group.

Also, in 1979 the YIVO Institute for Jewish Research (1048 Fifth Ave., NY, NY 10028) was given a grant to identify, locate, and preserve the records of landmanshaftn in the New York City area. This includes documents like minutes, charters, constitutions, correspondence, photographs, ledgers, newsletters, memorial books, etc. They have by now, I presume, gathered a considerable amount of material as well as names of person associated with these groups. So you should certainly check with YIVO.

Of course, telephone directories, national and foreign, are often useful in finding possible relatives. For example, I notice that the Chicago phone book lists Daniel V. Sadowsky (5205 W. 63rd Place) Maurice Sadowsky (5000 N. Marine Drive), and William J. Sadowsky (5337 S. Newland

Continued on next page



SOCIAL CALENDAR

By JEAN HERSCHAFT

Today all recognize the task of living side by side, Israel and Arab, as good neighbors. One of the prime architects is the Ben-Gurion University of the Negev founded in 1969 by Israel's Knesset to further David Ben Gurion's dream of developing the Negev.

Today, nearly half of the university's students are from the Negev, from the development towns where Sephardic Jews from the Arab countries were settled in great number. It is the largest percentage of Sephardic students at any Israeli university. One third of the students receive scholarship assistance of about \$5,500.

Developing crops that thrive on the salty water deep beneath the desert surface...speeding the absorption of Ethiopian Jews in the Negev communities...graduating students who have studied side by side from Middle Eastern lands, North African and sabras...living together in social and academic friendship augur well for Israel's future, Rhoda and Rudolph Boyko proudly noted in a chat with me at the reception of the ninth annual dinner of the American Associates of the Ben Gurion University at the Plaza Hotel recently. Both received the Ben-Gurion Negev Award made by Robert H. Arnow, chairman of the board of governors. The Boyko's made the announcement of a one million dollar contribution to Ben Gurion University.

"Long before drought and starvation in Africa touched off world wide concern, the Rudolph and Rhoda Boyko Institute for Agriculture and Applied Biology was finding new ways to make the desert productive," said Jack J. Spitzer, dinner chairman and president of AABU.

"Today the Boyko Institute," he continued, "is recognized internationally. Its achievements include growing crops in saline and seawater and bringing new crops to the desert. "Spitzer noted that beneath the sands of the Negev is a vast reservoir of ancient water — from a prehistoric ice age. Boyko researchers have shown that fruit and vegetables thrive on this underground water. An interesting note was that tomatoes, melons and grapes irrigated with saline water are actually sweeter than those grown with fresh water!"

Of wider expectations — of relief from hunger in Africa as well as export for Israel "seeds from the ye'eb," a nut high in protein that grows wild in Somalia, have been sprouted at the Boyko Institute. Future generations of these seedlings can provide food for Africa and serve as a valuable export for Israel. The joboba bean, native to the Southwest United States and Mexico, via cloning at Boyko Institute has been turned into a cash export crop now. It produces a special oil for cosmetics, pharmaceuticals and industry.

A crowning moment was the dedication of the Nat Holman Chair in Physical Education and Sports by Warren E. Abrams. Cong. Jack Kemp (Rep. N.Y.) was tied up at the Washington Airport by inclement weather and was unable to co-host the honor. Nat Holman, the grand athlete of basketball players and coaches, who led City College of New York to more victories than any other coach in the nation, was humbly proud. Nat is a vigorous, handsome man of 89 years! His physique tells its own story of the healthy qualities of sports! The Holman Chair in his honor will do likewise for Israeli athletes. Nat has contributed over \$250,000 to its chest as seed money.

Holman served 37 seasons at City College. he became the "Ambassador of Basketball," traveling to countries as far away in distance and culture as Japan and Turkey to spread the word on the game. In 1949, the year after Israel achieved statehood, Holman went to Israel at the country's request.

"In Netanya today, the Nat Holman School for Coaches and Instructors at the Wingate Institute commemorates Holman's early pioneering efforts to bring basketball to Israel," said Warren Abrams, who headed the US-Israel Maccabiah several years ago. "Imagine, in 1949 the Israeli youth had to make do with a soccer ball before Holman could obtain a basketball. Many of those youngsters went on to become basketball coaches themselves. The Chair in Nat Holman's name will continue the fine tradition he brought to Israel sports."

Warren's wife, Bobbi Abrams, the dynamo of AABU had opened the program with a sad note, but by the time she concluded her eulogy to Aron Chilewich (president of the organization from 1976-1981), who passed away several days before the dinner at age 85, it was a warm and joyful presentation.

"For me, he was my mentor, my inspiration, and my encouragement," she said. "I preceded him with Ben Gurion University, but that's a joke we had between us. He always used to say, 'you brought me here.' I would really like this to be an up moment, not a sad one, because Aron would, if he were here. And he did say to me two days before he died, 'Make it a good dinner.' He would want it to be a happy one."

Bobbi delivered. It was a magnificent one! Made more so

Continued on next page

JEWIS BY CHOICE

Converts caught in the middle

By MARY HOFMANN

It's all a matter of perspective.

On the one hand there is the Orthodox perspective, with laws spelled out and



standards rigidly defined. To the Orthodox, you are a Jew if your mother was Jewish, or if you converted not only by Orthodox standards, but by a specific Orthodox rabbi.

On the other hand there is the Reform perspective, with a wide range of adherence to halacha, with standards flexibly defined. To the Reform, you are a Jew if one of your parents is Jewish and you practice Judaism, or if you complete the conversion process and ritual and practice Judaism.

This flexibility, this apparent looseness, seems to make the Orthodox very uncomfortable. Accustomed to careful definition, with a philosophy and a world view made concrete, Reform must seem elusive, slippery, too easy to bend. The Reform, though, believe the ability to bend is their strength — they are the willow that can withstand a storm that would snap the unyielding oak.

When I hear Reform Jews discuss Orthodoxy, it is with a sort of nostalgic frustration, an amused semi-reverence as though for a bygone era that refuses to come to terms with the 20th century. But along with the nostalgia is a real resentment at being considered poor relations, black sheep, and perhaps morally excommunicated.

When I hear Orthodox Jews discuss Reform, I hear anger, disgust and fear. I was dumbfounded, for example, by the ad that appeared in these pages prior to the High Holy Days, warning Jews in no uncertain terms not to pray in non-Orthodox synagogues. What would happen, do they think, if an Orthodox Jew had the temerity to do such a thing? Would he be lost into the great void of non-Orthodoxy? Would God strike him dead? Or would the writer of the ad like to strike him dead?

And what of we poor converts, stuck in a limbo of acceptance?

A letter to the editor a few weeks back pointed out, quite convincingly, that the problem is really rabbi against rabbi and we converts are merely the victims of the

fallout. If we follow a perfect halachic conversion performed by a Reform or Conservative rabbi, we would still be persona non grata to the Orthodox. The problem, in other words, is not one of breaking the law. The problem is one of breaking the monopoly.

Maybe so. An argument supporting the Orthodox position has been that by converting within the Orthodox structure with an Orthodox rabbi, there is more control over the convert's commitment. The Orthodox don't want people of questionable commitment who might slip away, dilute, or pollute

from then on.

The Reform position is, in some ways, far more demanding. The Reform position insists that the practice of Judaism is essential to the definition.

It isn't enough to have a Jewish mother. It isn't enough to have a conversion. Judaism is a continuous process that is defined by commitment, not by birth, and not by ritual. By that difficult-to-define, difficult-to-maintain process of living Jewishly, we are Jewish.

We each, day by day, make decisions about what to accept in our lives and what to reject. The Orthodox es-

The problem is really rabbi against rabbi, and we converts are merely the victims of the fallout. If we follow a perfect halachic conversion performed by a Reform or Conservative rabbi, we would still be a persona non grata to the Orthodox.

the religion.

The irony of this argument, to the Reform, is that the Orthodox rigidity creates the very problem it tries to prevent. To the Orthodox, you are a Jew if you are born to a Jewish mother or convert by their standards. If your mother is Jewish and you never darken the door of a synagogue, you are still Jewish. To the Reform, that is too easy and smacks of racism. It also assumes there has never, ever, been a break in that maternal chain, which would negate the Jewishness of everyone

essentially make one decision — to accept all of Judaism as the Orthodox rabbis define it.

Reform — and, of course Conservative — Jews must make many decisions, must continually examine and consider what choices to make.

Perhaps it is more difficult to become an Orthodox Jew. But it may well be more difficult to live as a committed Reform Jew.

(Mary Hofmann can be reached at P.O. Box 723, Merced, CA 95340.)

Jewish Genealogy

Continued from prev. page

Ave.). And an American Medical Directory lists Albert R. Sadowsky (San Francisco, CA), Norman Leonard Sadowsky (Boston), and Wallace Hyman Sadowsky (Havre De Grace, MD).

Genealogy Newsbreak: The Genealogical Publishing Company, Inc. (1001 N. Calvert St., Baltimore, MD 21202) informs me that a 300-page book by Angus Baxter titled "In Search of Your European Roots: A Complete Guide to Tracing Your Ancestors in Every Country in Europe" is now available. The publisher says "it describes the archival resources of each country from the national to the local level; the location of church records and census returns; the systems of civil registration of births, marriages, and deaths; and how to find and use such records as certificates of domicile, orphans lists, emigration registers, guild registers, internal passports, confirmation records, and even vaccination lists." The book costs \$12.95 plus \$1.25 postage and handling.

Irwin M. Berent is the founder of the first local genealogical club in the country, the Jewish Genealogical Club of Tidewater, Virginia, and co-author of "Genealogy: A Sourcebook of Family Histories and Genealogies." Mr. Berent is available for a fee for those who would like to have him conduct additional research.

New York's literary Mecca

By ARLENE G. PECK

I cannot believe it! New York can be a terrific place to visit. It may be nasty, expensive and even sometimes dangerous, but, let me tell



you, it is also exciting, vibrant and even a little bit wonderful. The food and smells are never dull. The prices were usually outrageous. Parking lot rates for an evening out cost about what a monthly bill for the same would be in Atlanta.

The second leg of my trip was spent in the old New York landmark, The Algonquin. It was built in 1902 and has changed very little since. When the present owner, Ben Bodne, purchased it in 1946, he fought the surrounding highrises and changes by constant preservation. It has been referred to as the only hotel in which you can borrow a cup of sugar from your neighbor.

It is also the undisputed home of the literary artists of all kinds. It is a tradition that began in the 1920s and has continued through today. Back in those days, however, a group was born and they called themselves, "The Algonquin Round Table." From this The New Yorker magazine was created and legends such as James Thurber, Thornton Wilder, Robert Benchley, George S. Kaufman, Dorothy Parker, Irving Berlin, George Bernard Shaw, Better Davis, Eddie Cantor, and a host of others met there daily. They in essence were the self-proclaimed arbiters of the city's cultural and literary tastes. This esteemed group decided who was and who wasn't important in American culture.

The literary traditions of the hotel are still going strong today. And, it's quite close to home. I had a lovely brunch with Michael Colby, who is the grandson of the Algonquin owner, Ben Bodne. He is a young Jewish man who presently has his second off-Broadway show, "Tales of Tinseltown," which is playing to sold-out houses. It was adorable, and compared with most, also G-rated. His first play, Charlott Sweet, was nominated for three Drama Desk Awards, including outstanding lyrics which were written by Mr. Colby.

I've always known how we, as Jews, although such a small percentage of the population, are heavily repre-

sented in the arts and professions. It was interesting to hear him relate that throughout the history of Broadway, so many hit musicals have been written by Jewish men.

It was also delightful to sit in the lobby and listen to Michael's grandmother, and owner of the Algonquin, Mary Bodne, relate the 40 years that she has resided there and hear the stories she could tell about the famous who have stayed there. Speaking of famous, while there I had a chance to meet with an old friend, Lisa Sliva. Lisa, along with her husband, Curtis heads the Guardian Angels. For those of you who have

by the highest burglary rate in the Dallas area. Incidentally, about the age factor, the youngest member of the group is 68. Another is a concentration camp survivor.

Although they are known for anti-crime patrols, the Guardian Angels do a lot of work with the West Bronx Jewish Federation escorting elderly Jewish people to religious services during Pass-over week.

Lisa, who I first met in the dentist chair of Dr. Marvin Goldstein, who is known as the celebrity dentist of the stars, looks like a model. Actually, she is a model, when she is not combatting

"People don't think that the Guardian Angels would have Jewish members. But we have many people working for us who are Jewish."

never heard of the, they are a volunteer citizen patrol group, which was founded in 1979. They now have more than 5,000 members in 57 American cities and were formed to combat crime on the New York subways.

While the Guardian Angels are permanently thought of as a young group, the newest development is senior citizens. The first began in Dallas, Tex. with a group of retired senior citizen business men in the Chimney Hill Townhouse development, which was plagued

crime. In fact, recently, she was featured in the tabloid, the Star, in an article entitled "Looks Men Love."

She also said to me, "People don't think of the organization as one that would have Jewish members. And, it's true, outside of the New York area where our members are primarily minorities. We have many people working for us who are Jewish."

(Arlene Peck can be reached at Box 8823-F, Atlanta, GA 30306.)

Social Calendar

Continued from prev. page

because Bobbi Abrams gave us a profile of Aron Chilewich, rich and full that benefited the academic lives at Ben Gurion University. Amb. Benjamin Netanyahu was guest speaker.

On a personal level, Bobbie and Warren Abrams will be twice blessed as the stork is expected shortly by two of their offspring. Just as excited is attractive 'great-grandmother,' Mrs. Minnie Mazer Nathanson, sharing the joyous news with guests. A special guest was author and journalist Ruth Gruber, whose book "Raquela: a Woman of Israel," is now in paperback (Signet Books). A personally signed copy greeted every guest at the affair.

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Israeli trade with S. Africa

Continued from page 1

Public Affairs Committee (AIPAC), has done a great deal of research on these issues.

"The purpose of the study, says Rabbi Stanley A. Ringler, a B'nai B'rith Hillel director who edited the work, is to refute the libelous slogan "Zionism equals racism" being spread around American college campuses.

"Well-intentioned student activists, for lack of understanding of the true character and purpose of Zionism, internalize the life," says the B'nai B'rith Hillel executive. "They accept the insidious propaganda about Zionism and condemn the alleged South African-Israeli alliance as a conspiracy of two racist states."

Rabbi Ringler explains that the anti-apartheid movement has been infiltrated by an anti-Israel element. "While seeking to spread an ugly lie in an effort to undermine support for Israel, it threatens to compromise the purpose and legitimate goals of the anti-apartheid movement," he says.

Israel "constantly accused"

Abramowitz calls the strategy to discredit Israel through South Africa a two-pronged attack: one, to highlight trade between the two countries, and two, to perpetuate the Zionism-equals racism slur "with the understanding that since racism is evil, so too is Zionism."

Pointing out that Israel is "constantly accused" of being one of South Africa's largest arms suppliers, Abramowitz cites studies by the Congressional Research Service and the Stockholm International Peace Research Institute, both of which indicate that Western nations, especially France, have been the biggest suppliers and that weapons have also been sent to South Africa by the Soviet Union and Czechoslovakia.

In 1974, the year of the highest imports of major weapons by South Africa during the 1964-83 period, Israel had no sales to that nation. On the other hand, Jordan sold Pretoria 41 Centurian armored vehicles and 55 short Tiger cat missiles. As to nuclear programs, for which Israel has been accused of aiding South Africa, a 1979 report by the United Nations Security Council listed the United States, Great Britain, France, West Germany, and the Netherlands as the major nations cooperating with South Africa.

According to the Abramowitz report, Israel's arms sales to South Africa have concentrated on the navy, "the least important part of the South African military in the preservation and perpetuation of apartheid." In 1977-78, Israel delivered three guided missile boats; nine others were constructed in South Africa under Israeli license between 1978 and

1984. In addition, Israel sold Pretoria six patrol boats.

Oil exports from Arabs

As for other trade, Israeli exports to South Africa have been modest, Abramowitz says. In contrast, 100 percent of South Africa's oil from 1971 to 1974 came from Persian Gulf Moslem states, with Iran supplying 50 percent, Saudi Arabia 17 percent, Iraq 15 percent and Qatar 11 percent. After 1974, the Arab states did not reveal their oil exports. It is believed that they went unreported out of fear of the effect such reports would have on the Arabs' relationship with those African countries that had broken diplomatic relations with Israel.

The Shipping Research Bureau and Lloyd's Voyage Records later disclosed that Arab oil exports to South Africa have remained high and that the Arab nations' entire trade with the South Africans, which includes gold, food and livestock, was second only to that of the United States. (Arab states reportedly take in some \$3 billion a year in gold from South Africa.)

Despite this vast trade by other nations with South Africa, the bulk of blame has been laid on Israel and the American Jewish community. Accusations have not been made against Arab or Western nations, nor to Arab-Americans, British-Americans, nor any other groups, thus hinting that anti-Semitism plays a role in the charges.

As to reaction to apartheid, the B'nai B'rith Hillel Student Secretariat study reports that the Jewish abhorrence of apartheid "is consistent with the tradition that made Jews part of the (U.S.) civil rights movement." The study also notes the similarity of apartheid with the conditions of Jews in Nazi Germany and in Soviet Russia today.

Aims of Zionism

Abramowitz states that Zionism is the result of the treatment of Jews originating in ancient Egypt. "Simply put, (Zionism) is the national liberation movement of the Jewish people," he says.

The aims of Zionism, says Abramowitz, are the unity of Jews and centrality of Israel; the gathering of all Jews in Israel; the strengthening of the Israeli state; the preservation of the Jewish people and Judaism; and the protection of Jewish rights everywhere. "Zionism is a reaffirmation of Jews as a nation, not a race," states the report, "Zionism is the antithesis of racism."

Copies of the study can be obtained from the B'nai B'rith Hillel Foundation, 1640 Rhode Island Ave., N.W., Washington, D.C. 20036.

Jews and Christians: close encounters

Jews and Christians: Getting our stories straight, by Michael Goldberg, Abingdon Press, Nashville, Tenn.

By **DR. SHARON WEINSTEIN**
Indianapolis-born theologian Michael Goldberg has written a second book, titled "Jews and Christians: Getting Our Stories Straight."



In fact, Goldberg told me, with a hint of surprise (and pleasure) in his voice — "It's selling very well." "Theology and Narrative," Goldberg's first book, laid the foundation for the extremely accessible, and beautifully written, "Jews and Christians," which reads with a clarity that almost cannot be matched.

Goldberg speaks to both groups — Jews and Christians — in this book with ease and fairness. Indeed, a Christian friend of mine who I asked to read the book so I could measure his reaction, could hardly believe how honest, fair and "true" Goldberg was to the design he accepts as a steadfast Christian.

Goldberg puts before the reader what he calls the two "Master Stories" of each faith: the Exodus and the Passion-Resurrection. By close examination of each story — beginning with and spending more time on the Old Testament, since the New Testament emerges from it — Goldberg hopes to show us that "as Jews and Christians, giving our own story a proper telling may well depend on giving the other's story a decent hearing."

In an interview with me near the College of William and Mary in Williamsburg, Virginia, where Goldberg is Sophia and Nathan Gumerick Professor of Judaic Studies in the Department of Religion, he emphasized the kind of dialogue he hopes for between Christians and Jews.

Goldberg hopes that out of the book might come Jews and Christians looking at each other without name calling. Without Christians saying to Jews: "You are morally blind to the truth of Jesus Christ." Without Jews saying to Christians: "You need an emotional crutch."

As a literary critic, one of the things I found so ap-

pealing about "Jews and Christians" was the way Goldberg would isolate short passages from the story of Moses and the Israelites, let us read them for ourselves, and then comment on them within his own perspective. He always found so much more in the passages than I did! A simple statement, no matter how seemingly minor, would yield the most insightful analyses.

As a Jew, with more experience in the Old Testament than the New Testament, Goldberg's insights deepened my own. When it came to the New, I had to take more of what he said on faith — than on experience with numerous readings. However, what struck me during his analyses of Jesus, in particular, was what seemed to be no bias — one way or the other. He was simply retelling, and explaining, the Passion/Resurrection as he must have felt it should be told — for its own sake and beauty.

Michael Goldberg in person is exuberant and eloquent. He is 35-years-old, with slightly graying hair and a fresh, good looking face. We sat at a table in the restaurant at the Williamsburg Lodge, he with white wine, I with decaffeinated coffee, from 3:40 p.m., until 6:00 p.m., talking excitedly, happily, using our hands and arms for emphasis, oblivious of the patrons who came and went. Indeed, it was only during the last half hour that I got a chance to get my prepared questions out of a separate notebook because we had begun talking even before I sat down and there was never a moment where the interchange lulled.

I can only say he must be a marvelous teacher, because he is an enthusiastic, even passionate speaker, with distinct convictions that he has obviously thought over seriously and is prepared to prove.

"Christians are real good at having individual heroes," he said. "Think of Mother Theresa, Albert Schweitzer, or Martin Luther King. Jews don't have heroes. The only hero we have is God. We don't have that model of individualization. For Jews the best leaders are finally followers. Think of Moses. He would make a lousy hero for a modern romance. He's prosaic. He wasn't a good speaker. He tells people what to do as the mouthpiece of God. His virtues are steadfastness and loyalty."

Goldberg went to Yale for undergraduate study in philosophy, and to the Jewish Theological Seminary later, because "I wanted to

teach philosophy of religion but to learn one really well." He is an ordained rabbi. He also attended the Graduate Theological Union at Berkeley where the director of his dissertation was a Southern Baptist and three other committee members were Greek Orthodox, Roman Catholic and Presbyterian.

Goldberg showed obvious respect for his experience at Berkeley. On impulse I asked him if he could ever be a Christian. I was surprised when I saw him temporarily silent, obviously struggling with his answer. He and his wife have a young son, who, yes, will be raised as a Jew. But there are many things he admires about the Christian faith.

For one thing, he says, Christians have "a more realistic assessment of human nature." Jews, he said, "invest a lot of faith in God — a God who has faith in human beings." And Goldberg says, "How can you still have faith in human beings, in the rightness of humanity" after the Holocaust?

"The Holocaust called not God into question," Goldberg added. "It was an enlightened Germany with highly-advanced technology." It was the people who failed. And the Christian Master Story clearly reveals that "humans will let you down."

In "Jews and Christians," Goldberg explains that, "In the context of the Exodus narrative, God's involvement springs from his conventional obligation, while in the story of Christ, it stems from his unbonded grace." He adds: "Israel trains Jews to view their lives primarily as trusts such that life's promise can only be fulfilled if all of us — God included — can reciprocally be trusted to fulfill our promises to one another. For Jews it is a sense of compelling duty forged by a pact with God at Sinai to work with him to save the world; for Christians, it is a sense of overwhelming gratitude born of the salvation already achieved through Christ."

All of this, Goldberg insists, we can understand through a close reading of the essential story of each faith. The word "story" for Goldberg means a great deal.

"I've always wondered why the world is the way it is," he said. "Maybe one of the reasons I like 'story' so much is that it is the business of stories to portray worlds."

"Why is the Bible in stories and not in logical propositions?" he asked. Answering, with a reference to Robert Alter's "The Art of Biblical Narrative," Goldberg explained that "narratives proved a more faithful, truthful way to get at the truth of human existence than isolated propositions."

When death comes

Moshe Halevi Spero, Zeydeh, Lawrence, NY: Simcha Publ. Co., 1984. Illus. by Marilyn Hirsh. \$9.95.

By **RABBI DAVID MARK**

There are a number of books written for children on the subject of death, but "Zeydeh" is the first to deal with the subject within the



context of traditional Judaism. The narrator is a young boy — about seven or eight, judging from the pictures — whose close relationship with his Zeydeh (grandfather) is shattered by the latter's death.

There are no hospital scenes; as so often happens, in the words of playwright Tom Stoppard, "Death is someone failing to reappear. That's all." The little boy comes home from school to find his parents crying. When he asks the reason, his father replies, "I have bad news for you. Zeydeh died." The boy's only previous experience with death has been that of a pet hamster, but this is something unknown and potentially terrifying.

We accompany the boy and his family through the funeral and shiva (seven-day period of intense mourning), as he watches his father wearing a jacket whose lapel has been cut according to the laws of k'riah (ritual rending of garments), following the chapel funeral service. He also participates in the regular prayer services held in his parents' house.

Throughout, the boy's parents and relatives assure him that Zeydeh's body was the shell which held his neshama (soul), and that Zeydeh is now with God, not to return until the time of Mashiach (Messiah). They are careful to avoid using

any euphemistic excuses to explain death, such as "Zeydeh is asleep for a long nap," or "Zeydeh is on a trip." Such off-putting remarks can, according to the author's introduction, actually implant fears in the child's mind of taking naps or trips, by making them synonymous with death.

In his introduction, Dr. Moshe Halevi Spero explains that he wrote this book "to fill a vacuum in Jewish children's literature," realized when he tried to explain the death of a family friend to his own children. It is written from the religious perspective of Orthodoxy — the boy-narrator gains a sense of inner peace when his parents give him the beloved heirloom siddur (prayerbook), which his Zeydeh used. It would require some verbal gymnastics on a non-Orthodox parent's part to make the text, with its many allusions to traditional Jewish practice, comprehensible to a child being raised as a Reform or Conservative Jew. And, I must admit, I had questions regarding the section of the book where the boy's father himself eulogizes Zeydeh — as a mourner, this is not standard practice. I also saw no evidence of the rabbi's role in the proceedings, normally a weighty one in most funeral preparations.

Nonetheless, this book fills a need, and if it calls for a similar effort by Reform or Conservative Jewish writers, so much the better. I wish that this book had been available many years ago when my own Zeydeh and Bubbeh (grandmother) passed away. To this day, I will always regret not having been permitted to attend their funeral — in those days, supposedly, it simply was not done.

The uniqueness of "Zeydeh" in subject and style, combined with Marilyn Hirsh's somber but evocative wash drawings, make this book a must for every synagogue library, as well as a useful gift to a family with young children that has suffered the loss of a beloved grandparent.

And to extend the idea one step further, concerning feminism and the extent of the involvement of Jewish women in the life of the Jewish community, Goldberg asked, "Can the vision of our communal stories serve

for the revision of our communal practice?"

If you're ever in Indianapolis, be sure to visit Shapiro's Delicatessen. It was established by Goldberg's great-grandfather and is still in the family.

WHY JUDAISM?

by Dr. Trude Weiss-Rosmarin, \$2.00. An answer to a letter with reasons never to be forgotten. Printed on vellum, also:

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The Lebanese seven

Continued from page 3

for the Ayatollah's intervention with the kidnappers on his behalf as an Iranian citizen, as well as on humanitarian grounds for the other hostages.

The once flourishing Jewish community, which numbered 6,000 in 1967, has shrunk today to a tiny remnant of less than 100, mostly elderly. According to a reliable source in the community who conducted an informal census, at the beginning of August of this year there were 47 Jews living in Christian east Beirut and 18 in the predominantly Muslim western part of the city.

The Lebanese Government has confirmed that the six Jewish kidnap victims are alive and are being held by the Hizbollah. While the Government of President

Amin Gemayel has promised to do whatever it could to obtain their release, its capacity to do so is quite limited. Additional appeals have been made to the Syrian authorities, who are in effective control of Baalbek in the Bekaa Valley in Eastern Lebanon, where the Hizbollah and other pro-Iranian Shi'ite fundamentalist groups have their headquarters.

The American Jewish Committee, which has been in contact with the American, Lebanese and Syrian authorities, and with various other governments and human rights groups since the beginning of the kidnappings, hopes that intensified international attention to the plight of the Lebanese Jewish hostages will finally lead to their unconditional release without further delay.

AJCongress Mideast trip

Continued from page 1

to deal with the Palestine Liberation Organization. He added that the Congress group was dismayed to find that even "elements in the Palestinian movement that understand the urgency of the moment" insisted on PLO participation in the peace talks. "They say there's a moderate wing of the PLO

with whom you've got to negotiate," he said.

Baum said that the delegation conveyed its view that the Arafat-Hussein framework calls for "an extended process that would take forever. We let it be known that the only acceptable form was direct negotiations."

Defense Minister Yitzhak Rabin

Continued from page 1

of necessity take note of our pinpoint precision operation in Tunisia and will probably begin to rethink his close association with Arafat."

QUESTION: "What will happen to the so-called peace initiative of Hussein and the U.S.?"

RABIN: "No change whatsoever. It will continue with no relationship to this or other such actions. No one should expect that we will tolerate terror acts without reacting in strength or taking preemptive actions as required. Further, Hussein must get to know that he cannot continue to talk peace while embracing Arafat and permitting him to use an operational planning base in Jordan."

QUESTION: "What is your feeling about the relatively quiet condition on the northern border. Will the Amal Shiites stay put or will they start terror acts against us?"

RABIN: "So far so good. We hope that it will continue and that the South Lebanon Army with our limited help will be able to control the defense zone. A threat may arise from Syria. It's good for us that Syria must divide its forces between Lebanon and the Golan (Heights). Syria stands alone in the Arab world against us, at the moment. They know that they can't win a war against us fighting alone. We have had a war every seven years. Let us hope that we can break that pattern and if we cannot achieve real peace, we can at least prevent wars in the future."

LONDON, England — Harry Golombek has been awarded the title of international grandmaster by Fide, the world chess federation. Golombek, 74, is chess correspondent of "The Times." He also wrote for the "Jewish Chronicle" for a number of years.

WITH THE CONGREGATIONS

Honors

Grand Rabbi Levi Yitzchok Horowitz, the Bostoner Rebbe, will be feted on the occasion of his 40 years of service to the community at the 70th anniversary dinner of the New England Chassidic Center at the Boston Park Plaza Hotel this Sunday...A year long celebration of Rabbi A. Nathan Abramowitz's association with Tifereth Israel Congregation, Washington, was launched with a Jewish musical weekend featuring the cantor and choir of the Beth Tikvah Congregation, Toronto...Thirty years of service to Beth Hillel Synagogue, Bloomfield, Conn., by Rabbi Philip Lazowski will be marked with a testimonial dinner Sunday, Oct. 27...Rabbi Isaac C. Avigdor will be honored by the United Synagogue of Greater Hartford, Conn., with a dinner Sunday, Oct. 27, marking his 30th anniversary as its spiritual leader.

Sermon of the week

The Next Flood — Rabbi Rav A. Soloff, Beth Shalom Congregation, Johnstown, Pa.

Elected

Andrea Gordman, Omaha, and Jeffrey R. Ackerman, Denver, have been elected presidents of B'nai B'rith Girls and B'nai B'rith Boys respectively.

Shanghai story comes to TV

Continued from page 7

Clark's film will outline events that brought the Jews to Shanghai but will concentrate chiefly on their accomplishments after their arrival. It will open with a quick montage revealing "a squalor and poverty level which could rival Ethiopia today," the script outline says. But Clark will show how the enterprising refugees, whose average age was over 40, started a minor economic boom by rebuilding Hongkew out of its own rubble. They constructed European-style houses with indoor plumbing. New businesses included restaurants, open-air cafes, general stores and even night clubs that attracted patrons from all sectors.

The newcomers excellent skills as craftsmen, tailors, smiths and such drew customers from every nationality in the city. Because they valued education so highly, Shanghaiers organized schools with high standards and strict discipline including two kindergartens and nine grades for 600 students. By 1941 they had opened a trade school, a dancing school and the Gregg Business College.

The script reveals the general lack of prejudice among Japanese who, despite urgings from Germany, could see no difference between a European and a Jew. Their kindness to the refugees was not, however, totally selfless. Japan believed Jews controlled British and U.S. financial and political forces including the media.

The Jews were free to move about all sectors of Shanghai until Nazi pressure finally persuaded the Japanese to confine them to Hong-

kew. Still, the Japanese never hindered any relief efforts coming from outside the country for the refugees. The film will credit the Japanese attitude with saving many Jewish lives.

At the end of the war, most Hongkew Jews went to Israel the United States and Latin America. Some to other countries. Today there are no more than a dozen Jews living out their lives in this communist-controlled city. Clark's story has a happier ending than most others about the war years. "Whatever they did and wherever they finally went, they succeeded in their professions and businesses," Clark said.

Clark is a former professor of anthropology at the University of California at Berkeley who found the academic world too narrow for his pervading curiosity about human relationships. He is famous for producing documentaries on quirks in American society.

His first film, "The Workplace Hustle" dealing with on-the-job sexual harassment, has won film festival awards and high praise from major corporations.

He also intends to make a one-hour documentary on the Hongkew experience, with possible funding by a grant from the National Endowment for the Humanities. He has already obtained permission to shoot on location in Shanghai.

To fund the mini-series, Clark is selling \$5,000 investment units on the basis of a limited partnership. Anyone interested in participating financially in this project may contact Clark at (415) 777-1668.

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Who our friends are

Funny how many people get mud splashed in their face when somebody with courage does the right thing. Consider all the victims.

There is President Mubarak, who acted like a third-rate politician and could not forget his allegiance to Yasser Arafat when it came to right and wrong.

Then there was Mr. Arafat himself, who was caught redhanded as the mastermind of the planned assault on innocent victims at Ashdod had the terrorists not been detected on board the Achille Lauro.

Then there is Italy itself which is so hoity toity when the U.S. planned to bring the terrorists to justice in the United States. It soon showed its real lack of integrity by releasing Mr. Abbas.

On the other hand, the U.S. is basking in the sun of doing the right thing and showing not only its courage but its ability to apprehend terrorists thousands of miles from its shores.

Israel is saved a tragedy not unlike the one in Tel Aviv — the Coastal Road massacre — when so many lives were lost when a similar sea sortie by terrorists began blazing away with guns as they landed ashore, in that instance snuffing out the life of a famed American artist and then proceeding inland to carry out their murderous design.

When the chips are down, we know who are our friends and who are our enemies.

A death in California

The bombing in Santa Ana, Calif., that took the life of an official of the American-Arab Anti-Defamation Committee is not only a cowardly act, it also could trigger assaults on leading American Jews.

We can only hope that no Jew was involved, but assuming that the offender was a crazed individual and not a Jew but an American obsessed with injustice of millions of Arabs arrayed against the tiny Israeli state, the bombing was a sad mistake.

The FBI has warned in the past that attacks on U.S. Jewish leaders are not beyond the realm of possibility. That was at the time that Israel was fighting for its life. But fortunately such attacks as the shooting in the face of a prominent British Jew never crossed the Atlantic.

Wiesenthal fallout

We do not believe that a newspaper need apologize for what its reports because the subject might embarrass a national Jewish organization. Therefore we politely take objection to the contents of the letter to the editor in last week's paper by Mr. Nathan Perlmutter, national director of the Anti-Defamation League of B'nai B'rith, charging that our reporting was inaccurate.

In fact, our reporting of the assertion by ADL staffer Seymour Reich that the ADL would go to court to challenge the \$5 million grant by the State of California to the Wiesenthal Center for its planned \$30 million Museum of Tolerance was accurate, and the followup story a week later was proof. Mr. Reich was candid. He admitted making the statement that the ADL would institute such a suit but took what was in effect a reservation that the decision had not yet gone through proper channels. He added, however, that he felt that the suit would be pursued.

Mr. Reich is his own man. He did not back down, whether or not he was under pressure to do so. That is a good reason why he is a senior vice president of the B'nai B'rith International and a candidate to succeed Gerald Kraft as president. Mr. Reich is a leading New York attorney and as vice chairman of the ADL's civil rights committee has a right to be identified as an ADL leader.

Herb Brin, editor of Heritage in Los Angeles, quoted Mr. Perlmutter to the effect that "a front page article last week in the National Jewish Post and Opinion... was...totally without foundation." If Mr. Perlmutter is being reported correctly, then we are due an apology.

EDITOR'S CHAIR

As you've seen from the letters we've published there was quite a bit of commotion over the advertisement we published from the Agudas Harabonim in which Rabbi Moshe Feinstein stated that Jews should not attend High Holiday services in Conservative and Reform congregations. We hear that at least three rabbis in Indianapolis and Louisville questioned in their sermons in strong terms, our judgement in accepting the advertisement. One in a telephone conversation urged that we apologize and then when we responded that we had nothing to apologize for, but threw out that perhaps in several months we would discuss the issue on this page, he ended up by saying that we were stubborn. Perhaps he is right, but where do you draw the line between stubbornness and the other qualities?

If any event on the letter page in this issue you'll see a letter from Benjamin Markowe, a name who we recognized as a leader in the Conservative movement. Here is the letter we wrote to him after receiving his letter:

Dear Mr. Markowe:

I had to look you up in "Who's Who in American Jewry" to find out what I had suspected, because I recognized your name. That's not important. The important thing is that we are an independent publication, and while we may not agree with all our advertisers, if the advertisers are responsible, even though they attack the Conservative Movement or attack Gabriel Cohen, we feel obligated to accept their ads.

If I knew of another alternative, and then if it did not affect our integrity, I would have chosen it.

Obviously we did not solicit the ad, and we are not concerned with what other publications do. That is their business.

Anybody that wants to cancel their subscription should do so. I think that is a right of every subscriber. Obviously we hope they don't cancel, but if they do, we respect their judgement.

Sincerely
Gabriel Cohen, publisher

We received two telephone calls on the matter as well. One from the executive vice president of a rabbinical organization whom we've known for years, who politely but firmly discussed what he felt was a mistaken judgement on our part, and another from a member of the Indianapolis Jewish community, who was prepared to start out on a vendetta to secure cancellations of subscriptions by members of his congregation. We said that that was his prerogative. He must have expected another answer because his temper rose and he started to call us a Nazi. That was going too far so we suggested to him that he was challenging our integrity and that was out of bounds. He, in his anger, could not control himself,

so after he kept repeating the charge, we mentioned that in our background was a period of a few years when we were a professional boxer. He then understood that we meant business, and he calmed down to assert that he meant only that we had done what was what the Nazis did. What connection there was between our accepting an advertisement and what the Nazis did to the Jews, we did not enter into.

WHEN WE WERE in Charlotte, N.C., not too long ago and talking to Mark Bernstein, the mastermind of the Charlotte campus who took an idea and got an entire community to cooperate on it, the subject of golf clubs and their policy of excluding Jews came up. We are familiar as is anyone who is a golfer with the fact that the exclusive golf clubs are the worst offenders when it comes to barring Jews.

Our history includes not only Morris Speizman, our golfing partner whenever, not being a member of one of the more desirable golf clubs in Charlotte even though he is generally recognized as a top leader of the community at large and serves on a voluntary governor's policy-making body, or of the experience of Sam Rothberg in Peoria, Ill., who although his house was on the edge of the exclusive golf club he was not invited to membership until recently, and then told them where they could go. Or of Muncie, Ind., if our memory serves us, where the Jewish community organized a golf club, then a few years later admitted some non-Jews, and finally the Jews were barred.

Mark told us of another approach, one perhaps that will work anywhere these days but would not have had a chance when Jews not only were barred from exclusive clubs (and incidentally are still barred from many such clubs of all kinds) but couldn't get into many hotels, etc. He recommended to the most desirable young Jewish candidate for membership that could be found — a good golfer, a fine upcoming professional, handsome and tall — that he apply at one of the top clubs. He was accepted, and thus a barrier was broken.

Today, in Indianapolis, we believe that approach would work, although there is this difference between Indianapolis and Charlotte.

We here have our own country club, with a course as good as any in the city, and all the accoutrements which make it outstanding. If there are any Jewish members in the Meridian Hills Country Club in Indianapolis or one of the few others on the top level, we are not aware of it. But in small communities, the ostracism no longer makes sense and it seems to us that wherever the situation exists, the Charlotte approach should be successful.

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LETTERS

FREEDOM OF THE PRESS — The Jewish Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to the Jewish Post and Opinion, P.O. Box 449097, Indianapolis, Indiana 46202. All letters should be type written, and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.

Good Christians

Dear Editor,
May I take issue with Arlene Peck who writes in the Post and Opinion of Oct. 2 "God save me from the 'good Christians' of the world." She goes on to describe her Southern Baptist bookkeeper. This nice lady, trustworthy, efficient, methodical, analytical and organized, had the temerity to answer Ms. Peck when queried about a check to Norman Lear's organization, People For the American Way. She said she was indeed in favor of prayer in school.

Ms. Peck mentally responded by noting that "all men were created equal" and presumably had the right of free speech. However, the "pious face" of that bookkeeper and her thoughts that to pray in school was so infuriating to this "good American" that she is going to fire her. I wonder what her reaction would be if someone fired a pious Jew because he had a Jewish face?

Is Ms. Peck an "affirmative action" employer? Does she think so? Does her ex-bookkeeper think so?

Prayer in school indeed is a devious issue. As Ms. Peck points out, for the past 23 years it has been considered illegal, but for the other 175 years it was in wide usage, almost comprehensive usage. When Jews reach a point that they fire Christians because of their beliefs or because of their "pious face," we are treading on dangerous ground.

R.H. Uhlmann
Kansas City, Mo

Jewish morality

Dear Editor,
In your Editor's Chair of Sept. 25th you regretted your lack of courage to print certain articles and then, as an example, copied a long article on a lecture covering sexually transmitted diseases.

Your lack of courage lies, not in publicizing this topic, but in not criticizing the lecturer when she could have struck a blow for morality, a virtue for which our forefathers were honored.

I quote: "After hearing some of the more horrifying symptoms described, a couple of men in the group vowed to abstain altogether. Slosberg suggested less drastic measures." Why didn't she encourage them to practice monogamy, at least? In-

stead, because "young people are hot n' heavy and passionate," she assured them that, by taking precautions, there is no reason for them not to continue to indulge their animal passions. I realize that a belief in sin is old fashioned, but what happened to self respect? What is wrong with self control?

Your periodical is The National Jewish Post and Opinion. What is Jewish about encouraging people to end dates in bed together? Please, Mr. Editor, rethink your definition of courage.

Mrs. Willie Shocket
Richmond, Va.

The radical Orthodox

Dear Editor,

Our radical Orthodox brethren are, I believe, being seduced by Israeli power politics into a stance that they will in time regret. A recent ad in the Jewish Post and Opinion, signed by such a group of radicals, advises Jews that it is better not to hear the shofar on the High Holidays than to hear it in a Conservative or Reform temple. The implication in the ad is clear: it is better to be a totally uninvolved, atheistic Jew than enter a house of worship that does not fit the dicta laid down by the group signing this ad. Conversations with some Orthodox friends informs me that a number of well established Orthodox institutions such as Yeshiva University for instance, are regarded as equally treyf by the signers of that ad.

What is to be done? The usual fingerbiting impulse is to do nothing, to look the other way, and to kind of hope that it is all a momentary aberration that will presently go away. The ad convinces me that such passive hoping is mere playing hookey from painful but necessary tasks. With major political parties in Israel playing footsie with the Israeli rabbinate it is realistic to hope that good judgement will prevail over temporary political gain and that a thought may be given to the avoidance of the splitting of Klal Israel. Sad experience teaches otherwise. I propose a tactic that may work, one that will "explain" all this in terms that will be "understood" and "appreciated" by the folks we are trying to impress and one that will not create too many publicity waves. I suggest a tactic of selective delay (and reduction, if necessary) of giving to any and all institutions and organizations that are actively or tacitly supporting the

splitting of the people Israel.

It is no secret that the largest support for Orthodox schools, for instance, comes from non-Orthodox Jews. Same holds true for Diaspora support to the State of Israel and, I suspect, for the various Hassidic organizations. It is time therefore for all such givers, including the givers to the UJA drives, to somehow let the recipients of their gifts know of the depth of their feelings in these matters. Speak to people, write a memo, wait till they call you and then talk to them of the dangers of splitting klal Israel. Do your own soul searching on how to do this and what to say in those memos. But unless you do something you are standing by with folded arms while a most tragic development in the life of our people unfolds.

I well appreciate that what I here advise will not be easy for many. But I have come to the very reluctant and painful conclusion that unless I do something to avoid the deliberate splitting of our people all else I may be doing to preserve Torah and Jewry may be for naught. I happen to be convinced that the historic trend among us is towards commitment to Torah and halacha by all Jews. In a hundred years or so, Jews will wonder what the commotion was all about. But in the meantime let us not spit into each others faces.

Ronald Gruen
Dallas, Texas

Dear Editor,

I am a long-time subscriber to the National Jewish Post & Opinion. I was terribly upset to read the paid advertisement in the Sept. 11th issue. I can't understand how you permitted the paper to accept such an insult to fellow Jews. Other papers refused to accept this ad. This insult from Jews to other Jews is unbelievable, since it proves that they still haven't learned the true meaning of Halacha.

Many people that get your publication in New York City are very much upset. They hope that you will publish some comment. Many have threatened to cancel their subscriptions, but we have told them to hold off for awhile.

Benjamin Markowe
New York, N.Y.

Delivery room debate

Dear Editor,

I recently read in the "Letter to the Editor" section where the Agudas Horabonim,

Union of Orthodox Rabbis of America, now stated that it is allowed for a husband to be with his wife in the delivery room as long as he does not touch his wife during labor and does not look at the parts of her body which are usually concealed.

I have been following the various "Letters to the Editor" on this subject for almost a month. I want to compliment Rabbi Bernard H. Rosenberg of Midchester Jewish Center for having the courage to have written a letter to the editor which quoted legal sources demonstrating that indeed the husband should be allowed to be in the delivery room and that Jewish law does not forbid his presence there. This Rabbi had the courage to speak out. Why are there not other leaders who will follow suit?

Hilda Jochnowitz
Dobbs Ferry, N.Y.



Arafat's denials

Dear Editor,

The JCRC of Indianapolis joins with all Americans in expressing its approval and support for our government's timely and effective response to the hijacking of the Achille Lauro by Palestinian terrorists who killed one American citizen and terrorized others. It is our hope that the coordinated response to this latest outrage will serve as a model for effective deterrents to future acts of terrorism.

We note with skepticism Yassar Arafat's repeated denials during the hijacking that the PLO bears no responsibility for the seizure of the ship.

In the past, Arafat repeatedly denied any connection to the activities of the Black September terrorist group which carried out the massacre of Israeli athletes at the 1972 Olympic Games in Munich, West Germany. But in a book later written by Salah Khalef — also known as Abu Iyad — a close

adviser to Arafat, explicitly said he headed this terrorist faction.

Similarly, Arafat denied any PLO connection to last month's Yom Kippur attack at Larnaca, Cyprus, in which three Israeli yachtsmen were first held hostage and then killed. Yet when captured, the attackers were identified as members of "Force 17," an elite group of terrorists who served as Arafat's personal bodyguard.

Among the 50 Palestinians whom the hijackers demanded be released from Israeli jails, the one prisoner specifically named by the hijackers was Samir Al-Qantari, who is reported to have been closely connected with Arafat in the past and who participated in a brutal terrorist attack against civilians in Nahariya in 1979.

The United Nations General Assembly is now considering an invitation to Arafat to address that body later this month. It is inappropriate, especially given the current circumstance, that a body devoted to promoting world peace should extend such an invitation.

M.E. Hodes
President
Jewish Community Relations
Council of Indianapolis,
Indianapolis, Ind.

Free prayerbooks

Dear Editor,

Several months ago you were kind enough to publish, as a letter from me, a note advising that there were available, as a result of our Mount Sinai Hospital annual book sale, a variety of prayer books that we wish to offer to anyone who can use them as a free gift. Their only expense would be shipping charges from Minneapolis. Currently available are: 24 sets of Union Prayer Books, two volumes to each set; 2 sets of Adler High Holiday Synagogue Service, two volumes to each set and a couple of Jewish Publication Society Bibles in English.

We would be happy to hear by letter or phone (612-379-4411) from any congregation that might be interested in having these books. The last "batch" went out very quickly.

M.H. Baker
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NAMES IN THE NEWS



Matt Haimovitz

MUSIC MAN: Add to the budding young Israeli musicians headed for world fame the name of Matt Haimovitz. The 14-year-old performed the A minor Saint-Saens Cello Concerto with the English Chamber Orchestra under Daniel Barenboim to the delight of the audience. "The full-speed opening was executed with panache; fine intonations and clear articulation showed that he would encounter no difficulty in meeting the composer's express intention of allowing the solo instrument to penetrate the orchestral accompaniment," wrote David Sonon, critic for the Jewish Chronicle of London. Haimovitz follows other young Israeli talent, including the violinists Roy Shiloach and Shira Ravin, and the pianist Maya Weltman.

JEWISH MOTHERS: Actress Estelle Getty, who plays Bea Arthur's mother in the TV comedy, "Golden Girls," says that "everyone in the newspapers kept referring to me as the quintessential Jewish mother." But a lot of the kids came to see a play, "Torch Song Trilogy" in which she played the mother of the homosexual hero. "Not all of them gay, and not all of them Jewish." Mother of two grown sons, and in show business for about 50 years, Getty said "I was a stand-up comic when I was a teenager. It wasn't popular then. You couldn't do things like Joan Rivers does today — like make fun of your mother and your husband. It was a short career." Getty, who is close to Bea Arthur's age, wears heavy makeup and a wig to look properly elderly. And she says that since the character she plays is supposed to have suffered a stroke, she lacks a censor and can say outrageous things about everyone.

SOCIAL CLIMBER: Probably the only Jewish ambassador of a major country in Washington, other than the Ambassador of Israel, is Allan Gottlieb, of Canada. He is the subject of a major article in the Wall Street Journal, which was re-written in the Canadian Jewish News. The 57-year-old envoy and his lovely wife, Sondra, have ingratiated themselves into the social whirl on the Potomac, and are among the first invited to prestigious affairs. In less than four years, since his appointment by Prime Minister Pierre Trudeau in December of 1981, the former top career officer in Canada's external affairs department, has become a well-known name on most lists of those invited to important affairs. "We'll always go to the Gottliebs," says Democratic Senator Patrick Leahy of Vermont. "They have a good mix of people, the conversation is always superb and the protocol is less rigid. As a result, the Gottliebs have a lot more entree than ambassadors from other countries." Gottlieb was reared in Winnipeg, graduated from the University of California in Berkeley and was a Rhodes Scholar. At Harvard Law School, he was editor of the Harvard Law Review.

TENNIS, ANYONE?: — As a member of the U.S. Junior Davis Cup team and ranked as one of the top 10 college players in the U.S., Jimmy Grabbs of Stanford has a bright future in

front of him. He made the semi-finals in the NCAA tournament this year, and was invited to play in the U.S. Open, winning his first round match, and then losing to Yannick Noah. At 21, he has no illusions about the game, he told Chris Medvescek of the Arizona Post. "After a while people (players) get tired and don't enjoy it anymore. There's a lot of pressure day in and day out. Tennis is a commissioned sport. In football you secure your contract for the year. In tennis, you have to perform every week. And the traveling isn't a whole lot of fun, especially if you're going to have a family. Some people wait to start their families and that's another thing that makes it mentally tough. But right now I enjoy it," he said shifting his six foot-three inch frame. He was on the pro tour this summer, competing in Washington, Newport, Cincinnati and Cleveland, and in the Volvo Tennis Championships of New Jersey, he beat 31-ranked John Lloyd, Chris Evert's husband, to reach the semi finals.



Alice R. Kaminsky

TRAGEDY: A mother's account of her devastation and society's response when her only son, 22, a promising student at the Manhattan School of Music, was murdered at a New York City subway station has produced a book, "The Victim's Song," which is receiving rave reviews. Alice R. Kaminsky is a professor of English at the State University of New York, and her son, Eric, was robbed of \$22 and stabbed by two assailants, who have been tried and convicted. The account was hailed by New York Times book reviewer, John Gross. "But the chief quality of her book is its raw emotion, the unassuaged pain that cries out from every page. And it is a

pain that cries out to be revenged," he wrote. The knife-wielder was sentenced to the maximum term for murder — 25 years to life — with an additional sentence for robbery, and his accomplice received a lighter sentence for testifying against his partner. "When she writes about her own experiences," the review continues, "she sweeps you along. The family background is carefully, credibly established. There is the heart-freezing moment when she watches her husband taking a phone call from the police and realizes that their lives have changed forever, and the subsequent sense of devastation, made all the more cruel by the fact that Eric was an only child. It is hard to read such things without tears coming to your eyes."

IN THE HONOR OF: A Jew is being honored with a postage stamp after him, and no Jewish organization is taking note. He is Walter Lippmann, and his face appears on a new 6-cent stamp in the Great American series. It was issued during the convention of the National Newspaper Association which is celebrating its 110th anniversary. The author of more than 20 books, Lippmann was the leading syndicated columnist of his time, winning the Pulitzer Prize in 1962. He began writing his column, "Today and Tomorrow," for the New York Herald Tribune in 1931. He died in 1974 at the age of 85. His column dominated Washington where his words often played a role in fashioning policies. Lippmann took no part in Jewish affairs, and only rarely wrote about Jews. Ronald Steel, his biographer, said that Lippmann, the son of a prosperous Schenectady, NY German-Jewish family, "had a complicated attitude toward his own Jewishness. This I learned not from him, but from others. First with the help of an enterprising student at Yale, I discovered a lost manuscript and a series of letters between him and the editor of a Jewish magazine. In the 1920s he had written several articles — one so intemperate that he withdrew it before publication — criticizing Jews for being clannish and vulgar." Steel also reported that Felix Frankfurter was so enraged by a column Lippmann wrote in 1933 after Hitler came into power calling for tolerance "despite abuses" that he broke off their long relationship.

JEWS OF KAIFENG: Four years ago Qu Yinan learned that she is Jewish, and the 26-year-old Chinese woman now is studying Hebrew and Jewish history at the University of Judaism in Los Angeles. She discovered her Jewish ancestry when her mother, Jin Ziaojing, an anthropologist and journalist, heard about the Jews of Kaifeng while attending a conference on minorities. Qu told Ira Kamin of the Northern California Jewish Bulletin that only a few hundred Jews are left in Kaifeng, China, most of whom hide religious practices faintly reminiscent of Judaism, and actually are unaware of their Jewish ancestry. She was in San Francisco to attend the opening of the "Jews of Kaifeng" exhibit at the Jewish Community Museum there. Her grandparents in Kaifeng did not eat pork, while her grandfather wore a yarmulke.

CONTEST

Do you know who's who?

THE CLUE:

He has probably been honored with more honorary degrees than any other American Jewish leader.

He is a major builder.

The winner of the Post and Opinion Mystery Man contest will receive a free copy of "Jewish Cooking Made Slim" edited by Marjorie Weiner and illustrated by Lea Gabbay. This unique cook book shows you how even the most luscious desserts, breads and pastas and other dishes can be prepared with fewer calories and still have great taste! Each week there will be an additional clue to a well-known Jewish personality. Responses must be made by mail. In case of a tie, each winner will receive the prize.

